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EDITED BY VERNON STALEY
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ST. ANDREW INVERNESS

Volume V

Hierurgia Anglicana
PART III

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1904

Hierurgia Anglicana

Hierurgia Anglicana

DOCUMENTS AND EXTRACTS

ILLUSTRATIVE OF

The Ceremonial of the Anglican Church

AFTER THE REFORMATION

EDITED BY MEMBERS OF

THE ECCLESIOLOGICAL LATE CAMBRIDGE

CAMDEN SOCIETY, A.D. 1848

NEW EDITION

PART III

DISCIPLINE, RITUAL, ETC.

Revised and Considerably Enlarged by

VERNON STALEY

Author of 'The Ceremonial of the English Church,'

'Studies in Ceremonial,' etc.

LONDON

ALEXANDER MORING, LIMITED

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EDITOR'S PREFACE
(1904)

In the Preface to the Second Part of this work, published in the year 1903, it is said: 'The original *Hierurgia Anglicana* of 1848 contained certain extracts which fall under the heads of Ritual and Discipline, as contrasted with Ceremonial. These, with one or two exceptions, have not been included in either of the Parts of the present edition; possibly, they might form the basis of a Third Part of *Hierurgia Anglicana*.'

The following pages contain the original matter thus referred to, with a very considerable amount of addition. In fact, fully three-quarters of the contents of this Third Part of the work have been added to the nucleus of original matter contained in the old *Hierurgia Anglicana* of 1848. As in the previous parts, the newly-added extracts are marked by asterisks.

The Editor's thanks are tendered as follows:—to the Rev. C. N. Gray, Vicar of Helmsley, Yorks, for permission to make use of his collection of extracts from a wide range of sources relating to Confession and Absolution, published in a pamphlet entitled, *Confession as taught by the Church of England;* to the Society for Promoting Christian Knowledge, and to the Rev. T. P.

*

Morgan, for kindly allowing the reproduction of the *Irish Form of Consecration of Churches*, published by that Society under Mr. Morgan's editorship; to the Editor of *The Guardian*, for his courtesy in permitting the article on *The Kalendar of the Book of Common Prayer*, by the Rev. F. E. Warren, Hon. Canon of Ely, to be reprinted; and lastly, to the Most Reverend William Dalrymple Maclagan, Lord Archbishop of York, and Messrs. Longmans, Green and Co., for permission to reproduce the English Archbishops' *Answer to the Apostolic Letter of Pope Leo XIII. on English Ordinations.* This Answer contains much that is worthy of permanent record; and for this reason it has been included in this work.

In regard to the inclusion of the Irish Form of Consecrating Churches in this Part III., it seems well to say that, in this as in other cases, as also in Parts I. and II. of this work, the aim has been to give evidence not only from 'English' sources, strictly speaking, but also from other 'Anglican' sources, as stated on the Title-Pages of the work. Certain reviewers of the previous Parts of *Hierurgia Anglicana* have fallen into the error of restricting the term 'Anglican' to the English Church, which is in fact but a portion of a greater whole.

The Editor desires to point out, with a view to possible criticism, that the extracts given in the following pages might, in many instances, have been largely increased in number. The exigencies of space have forbidden this possible extension. It is therefore to be understood, in the case of this Part, as also in that of the two previous Parts, that only samples are recorded. The *Hierurgia*

Anglicana in none of its Parts, as now completed, presents the whole evidence : there is more to be given, if need be, and as research yields its fruits.

The original work of 1848 consisted of but one-third of the matter included in this new edition, as a reference to the 'asterisked' passages shows.

None of the illustrations in this volume appeared in the original edition. The Editor's thanks are due to Messrs. Macmillan and Co. for their kind permission to reproduce the illustrations of Bishop Wren's Mitre, and Bishop Harsnett's Brass, from *Green's Short History of the English People*, Vol. III. ; also to Messrs. Barkentin and Krall, for permission to reproduce the illustration of the Standard Candlesticks of St. Paul's Cathedral.

At the close of this volume will be found two Supplementary Indexes to the whole Three Parts of the work ; the first giving references to unusual and uncommon words, the second to the various authors and authorities from which the extracts are quoted.

VERNON STALEY.

INVERNESS, N.B., *June* 1904.

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REGNAL YEARS OF SOVEREIGNS SINCE THE REFORMATION[1]

Edward VI.,	January 28, 1547—July 6, 1553.
Mary,	July 6, 1553—November 17, 1558.
Elizabeth,	November 17, 1558—March 24, 1603.
James I,	March 24, 1603—March 27, 1625.
Charles I.,	March 27, 1625—January 30, 1649.
[the commonwealth,	January 30, 1649—May 29, 1660.]
Charles II.,	May 29, 1660—February 6, 1685.
James II.,	February 6, 1685—December 11, 1688.
William and Mary,	February 13, 1689—March 8, 1702.
Anne,	March 8, 1702—August 1, 1714.
George I.,	August 1, 1714—June 11, 1727.
George II.,	June 11, 1727—October 25, 1760.
George III.,	October 25, 1760—January 29, 1820.
George IV.,	January 29, 1820—June 26, 1830.
William IV.,	June 26, 1830—June 20, 1837.
Victoria,	June 20, 1837—January 22, 1901.

[1] This Table is given as a guide to the dates named in the following pages.—Ed. 1904.

Hier. III]

Discipline

HIERURGIA ANGLICANA

Discipline

Penitential Discipline

See *Hierurgia Anglicana*, Pt. I., pp. 251–3.

A.D. 1561

* 'The ij day of November was a yonge (man) stod at Powlles crosse in the sermon tyme with a (sheet) a-bowtt hym for spykyng of serten wordes agaynst Veron the precher.'—*Machyn's Diary*, p. 271. *Camden Soc.* Penitential Discipline.

1562

* '*Of excommunicate persons, how they are to be avoided.*

'That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.'—*Article XXXIII. Articles of Religion agreed upon by the Archbps. and Bps. of both Provinces, and the whole Clergy in the Convocation holden at London in the year* 1562.

1579 and 1594

* '1579. Aug. 4. John Lacone, infamously buried, for killing himself desperately.'

Penitential Discipline.

'1594. Robert Halle . . . who did hang himself, and was buried at the Thames, hard by Blackfriers-bridge.'—*Malcolm, Londinium Redivivum*, ii. 372.

1584

* 'Excommunication hath been used by the ecclesiastical judge, ever sithence there hath been either discipline in the Church, or jurisdiction in the ecclesiastical magistrate, and is the only punishment thereof: for the ancient law-makers, thinking that blood and bodily pains ought to be far from ecclesiastical magistrates, have given them this mild spiritual sword, to divide that person from the ecclesiastical body, that refuseth to do his ecclesiastical duties.'—*The Bishops' Answer, etc. Cardwell, Doc. Ann.*, ii. 10.

1596

* 'The churchwardens had committed some most flagrant offence, for which they were excommunicated; and the charges are very modestly placed to the account of the parish:

'Paid unto Mr. Dr. Stanhope, for an excommacion, that he sent agaynste Mr. Trappes and myself, 5*s.* 3*d.*

'Given unto Mr. Dr. Stanhope, for his paynes in cõing to our church, 10*s.*

'Paid at Mr. Dr. Stanhope's office, for that we wer excommunicated, 2*s.* 4*d.*

'Paid, delivering in of the article in aẽsayne for which we wer excomñated, 6*s.*' (*St. James' Clerkenwell*). —*Londinium Redivivum*, iii. 204.

1604

* The Canons of 1604, i. to xii. and cix., contemplate the excommunication of various kinds of offenders; of impugners of the laws relating to the Church; of schismatics; of scandalous offenders against morality. These same Canons, lxviii. and cix., make a clear dis-

tinction between the *lesser excommunication* or deprivation of the Holy Communion, and the *greater excommunication* lacking which the Burial Office is not to be refused, by which latter excommunication the offender is altogether excluded from the company of the faithful.—*Editor*, 1904. Penitential Discipline.

1605

* 'Whether doth your minister every six months denounce in his parish all such of his parish as do persevere in the sentence of excommunication, not seeking to be absolved: and whether hath he admitted into the Church any person excommunicate, without a certificate of his absolution from the ordinary or other competent judge.'—*Visitation Articles of Archbp. Bancroft. Cardwell, Doc. Ann.*, ii. 108.

1618

* 'Paid to John Denys, for the speedy procuring of the excommunication against Savage and his daughter, 1*s*.' —*Malcolm, Londinium Redivivum*, iii. 312.

1626

'Richard Appleby did commit his penance in white linen the 21st of November, according to law, and Margaret Symson, the next Sabbath after.'—*Parish Register of Whorlton, Northumberland.*

1635

'The churchwardens of Beckington, in Somersetshire, were excommunicated by the Bishop of Bath and Wells, for refusing to remove and rail-in the Communion-table, and pull down the seats that stood above at the east end of the Chancel. . . . The churchwardens stood excommunicated a whole year, and afterward were taken and cast into the common gaol, where they lay a long time.

Penitential Discipline.

Whence at length they were released by the bishop, upon their publick submission and penance, performed in the parish church of Beckington and two other churches.'—*Rushworth's Collections, Second Part*, p. 300.

1637

* 'You the churchwardens are, at the expense of your parish, to provide a convenient large sheet and a white wand to be had, and kept within your church or vestry, to be used at such times as offenders are censured for their grievous and notorious crimes.'—*Laud's Visit. Art. for the Peculiars of Canterbury. Works*, V. ii. 450. *Lib. Anglo-Cath. Theol.*

1662

THE BOOK OF COMMON PRAYER:

* 'In the primitive Church, there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord: And that others admonished by their example, might be the more afraid to offend. In stead whereof, until the said discipline may be restored again (which is much to be wished), it is thought good. . . .'—*A Commination.*

* 'The Office ensuing is not to be used for any that die unbaptized or excommunicate. . . .'—*The Burial of the Dead.*

* 'So many as intend to be partakers of the Holy Communion shall signify their names to the Curate at least some time the day before.

'And if any of those be an open and notorious evil-liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and

advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may. Penitential Discipline.

'The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.'

'Then also (if occasion be) . . . and Citations and Excommunications read.'—*The Communion Service.*

1664

'Infant Knight and Mary Watson, being excommunicated, buried in a garden.'—*Parish Register of St. Nicholas, Newcastle, Dec.* 31, 1664.

c. 1664

'He (R. Sherlock, D.D.) was very spare and slender of body; and it was thought he impaired its strength

Penitential Discipline.

very much by his frequent fasting and abstinence. However he would not endure to be told thereof; for upon any such suggestion he was ready to reply, "That he did eat and drink too much; and that many, if not most of men (using the proverb) did dig their graves with their teeth." Upon this account, for that he was so much devoted to austerity of life, and was so strict an observer of the holy time of Lent, and other stated fasts of the Church; for this and the like, the ignorance of some, and that, and ill-will in others, would needs have him tainted with popery.

'He often forsook his warm bed in the cold season of night, that he might betake himself to his devotions; so that he spent his time in watching, weeping, and praying, when others were at their repose and sleeping. . . . He had David's Psalms *ad unguem*, making responses all by heart: evening and morning, as the Church prescribes, he attended public prayers: and upon more solemn days of fasting and humiliation, as upon Ash-Wednesday, Good-Friday, &c., after Divine service had been celebrated in the church he would in his private chapel read prayers again, making then use of the Psalms and Lessons, as appointed by the calendar in ordinary course for the day; when those that were proper and peculiar to that day had been read before.

'Whenever the Absolution was pronounced, or the Benediction given, being upon his bended knees, he bared his venerable grey hairs, and lowly bowed his head, as if he would have kissed the ground.

'Very often in private he hath been seen and heard to weep and pray and beat his breast; not only kneeling, but sometimes throwing himself flat upon the earth; lying prostrate on the ground as if he had been licking up the dust; thus profoundly humbling himself even to the lowest.'—*Funeral Sermon by the Rev. Thomas Crane, M.A., see The Practical Christian or Devout Penitent, &c.* pp. xli–xliii. 12mo. 1841.

1669

* 'That the Canon about excommunication be read, and excommunicates be denounced, according to the said Canon.' Penitential Discipline.

'That he cause the Clark to informe the Parson (if the Churchwardens do not) when any excommunicated persons enter the church or churchyard, to which end and purpose there shall be a list kept in the vestry of all persons excommunicated.'—*The Remains of Denis Granville*, i. 131, 133. *Surtees Soc.*, vol. xxxvii.

1680

* 'Durham, Feb. 12, 168$\frac{9}{1}$. I moved the Dean and Chapter to summon Mr. Fran: Blakiston to appear before them, and prevailed with them to consent to his making an acknowledgment in the Cathedrall in time of Divine Service for his notorious and insolent offence in striking Richardson our Porter, and felling him with his staffe in the very midst of the Quire. And did on the 15th to this end and purpose present a form of Pennance to the Dean and Prebends to bee recited after the second lesson at the Letany Desk on some Sunday: the slipping over of which crime would have been a greater offence in the Dean and Prebends than in Mr. Blackston, and which would have been done if God had not stirred mee up personally to have revived the businesse, for successe wherein I blesse God, esteeming it better service to the Church then preaching of twenty sermons. Indeed it should have been carried farther, and hee have been declared excommunicate, and so continued for a considerable time, and after that have done a more publick and solemn pennance, *linteis vestimentis*, on more Sundaies than one, and if it had been *nudo capite et pedibus*, it had not been so much as the crime deserved.'—*Ibid.*, ii. 70. *Surtees Soc.*, vol. xlvii.

1687

Penitential Discipline.

'I admonished the inhabitants of Hulme chapel in the consistory of their riotous shutting up the chapel doors on the 6th February, being Sunday, the king's anniversary day of inauguration; and enjoined them penance for the same, to be performed and certified, against the next court day.'—*Bp. Cartwright's Diary*, p. 33.

A Form of Penance and Reconciliation of a Renegado or Apostate from the Christian Church to Turcism, etc.

1635

Form of Penance.

'I. Let the offender's conviction be first judicially had before the bishop of the diocese, so that his detection or confession may stand *apud acta*, and that thereupon an excommunication be decreed and denounced both in the cathedral and the parish church where he lives; yet so as that upon his submission there in court, he may be absolved *in diem*, and the form of his penance enjoined him in manner following.

'II. Let the minister of the place have frequent conference with the party in private; lay open and aggravate the heinousness of his sin both in respect of God, the Church, and his own soul; and see whether his conscience be troubled with any other grievous crime, that so he may be the better fitted for absolution of all together.

'III. Let there be an order decreed in court, referring him to the minister of the place, to see his penance performed accordingly, and to reconcile him to the Church, and let that order be published in the parish church on a Sunday at morning prayer, next before the Communion-service.

'IV. The next Sunday following, let the offender be

appointed to stand, all the time of Divine service and sermon in the forenoon, in the porch [*Order must be taken that boys and idle people flock not about him*] of the church, if it have any, if none, yet without the church door, if extremity of weather hinder not, in a penitent fashion in a white sheet, and with a white wand in his hand, his head uncovered, his countenance dejected, not taking particular notice of any one person that passeth by him; and when the people come in and go out of the church, let him upon his knees humbly crave their prayers, and acknowledge his offence in this form, "Good Christians, remember in your prayers a poor wretched apostate or renegado." Form of Penance.

'V. The second Sunday let him stand in the church porch, and in his penitential habit as before, and then, after the *Te Deum* ended, let him be brought in by one of the churchwardens so far as to the west side of the font of the said church; there let him penitently kneel till the second lesson be ended, then let him make his submission, and ask mercy of God in the form following:—

'"O Lord God of heaven and earth, be merciful unto me most wretched sinner. [*This said, let him smite his breast three times.*] I confess, O Lord, I have justly deserved to be utterly renounced by thee, because I have yielded to renounce my Saviour, and that holy profession, which I had formerly made of his name, whereby I was received into thy Church. O God, forgive me this heinous and horrible sin, with all other my grievous sins against thee, and let me, upon thy gracious pardon and infinite mercy, be restored to the right and benefit of this blessed Sacrament, which I have so wickedly abjured, and be received (though most unworthy) into thy gracious favour, and the communion of thy faithful people, even for thy great mercy's sake in Jesus Christ, my blessed Lord and Saviour."

'Which done, let him, in an humble and devout manner, kiss the bottom stone of the font, strike his breast, and presently depart into the church porch as before.

Form of Penance.

'VI. The third Sunday, let him at the beginning of Divine service be brought into the body of the church, and be placed near unto the minister's pue, and there let him stand in his penitential habit during the time of Divine service; where the minister, immediately before the Apostles' Creed, shall publickly put the offender in mind of the foulness of his sin, and stir him up to a serious repentance, advising him that a slight and ordinary sorrow is not enough for so grievous an offence.

'Which done, the minister shall ask the penitent publickly, whether he hath found a true and earnest remorse in his soul for his sin: and whether he hath thoroughly humbled himself before God for it; and whether he doth desire that the whole congregation should take notice of his humiliation and unfeigned repentance.

'In signification whereof, the offender shall say these words, or to the like effect, after the minister:—

'"I [*Let him name here himself both by his christian and surname*] do here in the presence of Almighty God, and before you his faithful people, humbly and penitently confess that I have grievously offended the majesty of God, and deeply wounded my own soul, in that I so far yielded to the weakness of my sinful flesh, as that I suffered myself through the cruelty of God's enemies to be miscarried to the renouncing of my dear Saviour, and the true Christian religion, wherein I was brought up. I do well know what I have deserved, both at the hands of God and of his Church, for this wicked and graceless act: and now, as I have often betwixt God and my own soul washed this sin with my tears, and craved his merciful forgiveness; so I beseech you all to take knowledge of this my publick sorrow and humiliation, and both to pardon and forgive that just offence, which I have herein given to you also, and the whole Church of Christ, and also to join with me in humble and hearty prayers to Almighty God, that He will be pleased to seal unto my soul the full pardon and remission of this my grievous sin, even for the sake of his dear Son, my blessed

Saviour and Redeemer. In whose name and words I desire you to accompany these my prayers, saying with me, Our Father, etc." Form of Penance.

'After this the minister shall speak to the congregation to this effect :—

'"Seeing now, dear Christian brethren, that this offender hath given so good and full testimony of his true repentance, and hath so humbly and fervently craved the forgiveness of God and his Church, I shall not need to use many words in persuading you how ready you ought to be, both to conceive full hope of God's gracious pardon of him, as who is always ready to prevent and meet us in our turning to him, and also to profess your forgiveness of him for so much as concerneth his offence toward you, and charitably to embrace him with the arms of tender pity and compassion, as a true Christian convert to his Saviour, and gladly to welcome him into that holy communion which his sinful fear and frailty caused him to forsake. Now therefore I do earnestly beseech you, in the bowels of Jesus Christ our blessed Saviour, to pass by the great offence of this sorrowful penitent, as well considering the weakness of our frail nature, when it is overpressed with violence and extremity of torments, and both to commiserate his fearful apostacy, and to encourage and comfort him in this happy return to Christ and his Church."

'VII. Here let the penitent kneel down again eastward, and, bowing to the very pavement, let him say thus, either by himself, if he be able to read it, or else after the minister :—

'"O my soul, bless the Lord! Blessed be the Father of mercies, and the God of all consolation; blessed be the Lord Jesus the Son of God, the Saviour of the world; blessed be thy Holy Spirit, God the Holy Ghost; blessed be the Holy Trinity, one God everlasting; blessed be the Holy Catholic Church, and all you the servants of the Lord Jesus Christ; the Name of God be blessed evermore for the assembly of his Saints, and for the Divine

Form of Penance.

ordinances of his holy Word and Sacraments, and of his heavenly power committed to his holy priests in his Church, for the reconciliation of sinners unto himself, and the absolving of them from all their iniquity. Lo, here I, upon the bended knees of my body and soul, most humbly beg the assistance of all your Christian prayers, and the benefit of that his holy ordinance; and I meekly beseech you sir, as my ghostly father, a priest of God, and the Church's deputy, to receive me unto that grace, and into the bosom of the Church, and by loosing me from the bands of my grievous sins, to make me partaker of that inestimable benefit, and so to reconcile me unto the mystical Body of Christ Jesus my Lord and Saviour."

'Then let the priest come forth to him, and stand over him, and laying his hand on his head, say, as is prescribed in the Book of Common Prayer, thus:—

'"The Lord Jesus Christ, who hath left power to his Church to absolve all sinners, which truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from this thy heinous crime of renegation, and from all other thy sins, in the name of the Father, of the Son, and of the Holy Ghost."

'Then let the priest, turning himself eastward, kneel down in the same place, the penitent kneeling behind him, and say the collect which stands after the absolution in the Visitation of the Sick, but changing the latter part of it thus:—

'"O most merciful God, who according to the multitude of thy mercies dost so put away the sins of those which truly repent, that thou rememberest them no more; open thy eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness; renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue him in the unity of the Church, consider his contrition, and accept his humiliation;

and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former abnegation of thee, but receive him into thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Saviour. Amen." Form of Penance.

'After that, let the minister take him up, and take away his white sheet and wand, and, taking him by the hand, say unto him :—

'"Dear brother (for so we all now acknowledge you to be), let me here advise you, with what care and diligence every day of your life you ought to consider how much you are bound to the infinite goodness of God, who hath called you out of that woful condition whereinto you had cast yourself, and how much it concerneth you ever hereafter to walk worthy of so great a mercy, being so much more careful to approve yourself in all holy obedience to God, by how much you have more dishonoured and provoked him by this your shameful revolt from him, which the same God the Father of mercies vouchsafe to enable you unto, for the sake of the dear Son of his love, Jesus Christ the righteous. Amen."

'After this, let him be openly promised that, upon any Communion-day following, he shall be admitted to the holy Sacrament; for which let him be directed to prepare himself, and when he receives let him make a solemn oblation according to his ability, after the order set down in the Service-book.'—*Wilkins' Concilia*, iv. 522–524, fol. 1737, also *Laud's Works*, V. ii. 372–376. *Lib. Anglo-Cath. Theol.*

A Proclamation concerning the irreverent Talkers of the Sacrament of the Altar

Dec. 27, 1547

'Whereas the king's highness hath of late, with the assent and consent of the lords spiritual and temporal, and the commons in the parliament held the 4th day of Proclamation against Irreverence.

Proclamation against Irreverence.

November, in the first year of his most gracious reign, made a good and godly act and statute against those who do contemn, despise, or with unseemly and ungodly words deprave and revile the holy sacrament of the body and blood of our Lord, commonly called "the sacrament of the altar;" and the said statute hath most prudently declared, by all the words and terms in which scripture speaketh of it, what is undoubtedly to be accepted, believed, taken and spoken by and of the said sacrament: yet this notwithstanding his majesty is advertised, that some of his subjects, not contented with such words and terms as scripture doth declare thereof, nor with that doctrine which the Holy Ghost by the evangelists and St. Paul hath taught us, do not cease to move contentious and superfluous questions of the said holy sacrament and supper of the Lord, entering rashly into the discussing of the high mystery thereof, and go about in their sermons or talk arrogantly to define the manner, nature, fashion, ways, possibility or impossibility of those matters; which neither make to edification, nor God hath by his holy word opened.

'Which persons, not contented reverently and with obedient faith to accept that the said sacrament, according to the saying of St. Paul, "the bread is the communion," or partaking "of the body of the Lord; the wine" likewise "the partaking of the blood of Christ" by the words instituted and taught of Christ: and that the body and blood of Jesus Christ is there; which is our comfort, thanksgiving, love-token of Christ's love towards us, and of ours as his members within ourself, search and strive unreverently whether the body and blood aforesaid is there really or figuratively, locally or circumscriptly, and having quantity and greatness, or but substantially and by substance only, or else but in a figure and manner of speaking; whether his blessed body be there, head, legs, arms, toes and nails, or any other ways, shape and manner, naked or clothed; whether He is broken or chewed, or He is always whole; whether the bread there remaineth

as we see, or how it departeth ; whether the flesh be there alone, and the blood, or part, or each in other, or in the one both, in the other but only blood ; and what blood ; that only which did flow out of the side, or that which remained : with other such irreverent, superfluous, and curious questions, which, how and what, and by what means, and in what form, may bring into them, which of human and corrupt curiosity hath desire to search out such mysteries as lieth hid in the infinite and bottomless depth of the wisdom and glory of God, and to the which our human imbecility cannot attain : and therefore ofttimes turneth the same to their own and others' destruction by contention and arrogant rashness, which simple and christian affection reverently receiving and obediently believing without further search, taketh and useth to most great comfort and profit.

Proclamation against Irreverence.

'For reformation whereof, and to the intent that further contention, tumult, and question might not rise amongst the king's subjects, the king's highness, by the advice of the lord-protector, and other his majesty's council, straitly willeth and commandeth, that no manner of person from henceforth do in any wise contentiously and openly argue, dispute, reason, preach or teach, affirming any more terms of the said blessed sacrament than be expressly taught in the holy scripture, and mentioned in the aforesaid act ; nor deny none which be therein contained and mentioned, until such time as the king's majesty, by the advice of his highness's council and the clergy of this realm, shall define, declare, and set forth an open doctrine thereof, and what terms and words may justly be spoken thereby, other than be expressly in the scripture contained in the act before rehearsed.

'In the meanwhile the king's highness' pleasure is, by the advice aforesaid, that every his loving subjects shall devoutly and reverently affirm and take that holy bread to be Christ's body, and that cup to be the cup of his holy blood, according to the purport and effect of the holy scripture contained in the act before expressed, and

Proclamation against Irreverence.

accommodate themselves rather to take the same sacrament worthily, than rashly to enter into the discussing of the high mystery thereof.

'Yet the king's highness mindeth not hereby to let or stop the ignorant and willing to learn, reverently or privately to demand of those whom he thinketh knoweth more, the further instruction and teaching in the said blessed sacrament; so that the same be not done with contention, nor in open audience, with a company gathered together about them, nor with tumult: nor doth prohibit any man hereby likewise so quietly, devoutly, and reverently to teach or instruct the weak and unlearned, according to the more talent and learning given to him of God. But only, that all contention, strife and tumult, and irreverentness might be avoided, and in open audience and preaching nothing taught, but which may have the holy scripture for warrant.

'Upon pain that whosoever shall openly with contention or tumult, and in a company gathered together, either in churches, alehouses, markets, or elsewhere, contrary to the form and effect of this proclamation, defend and maintain, or irreverently and contentiously demand of any man, any of the questions before rehearsed, either on the one part, or of the other, or any such like, or do otherwise revile, contemn or despise the said sacrament by calling it an idol, or other such vile name, shall incur the king's high indignation, and suffer imprisonment, or to be otherwise grievously punished at his majesty's will and pleasure.

'Giving further in authority to all justices of the peace within the shires where they dwell, to apprehend and take all such as contentiously and tumultuously, with companies or routs assembled about them, do dispute, argue or reason, or stiffly maintain, or openly preach and define the questions before rehearsed, or any of them, or such like, either on the one part or the other, and to commit the same to prison, until such time as the king's majesty's pleasure herein be known: and that they immediately do

certify the name or names of the party so offending, and of them who were there at the same time present, making the rout or assembly, to the king's highness' council: willing and commanding the said justices, with all diligence to execute the premises according to the purport, effect, and true meaning of the same, and their most bounden duties, as they tender his highness' will and pleasure, and will answer to the contrary upon their peril.'—*Cardwell, Doc. Ann.*, i. 34–38. Proclamation against Irreverence.

Defacing of Images in Churches forbidden

1560

'Her Majesty chargeth and commandeth all manner of persons hereafter to forbear the breaking or defacing of any parcel of any monument, or tomb, or grave, or other inscription, and memory of any person deceased, being in any manner of place; or to break any image of kings, princes, or nobles, estates of this realm, or of any other that have been in times past erected and set up for the only memory of them to posterity, in common churches, and not for any religious honour; or to break down or deface any image in glass windows in any churches, without consent of the ordinary, upon pain that whosoever herein shall be found to offend, to be committed to the next gaol, and there to remain without bail or main-prize, etc.' (*Proclamation against Defacers of Monuments*)—*Ibid.*, i. 290. Defacing of Images.

Directions of Bishops Turner and Patrick to their Clergy

1686

'But further, let me prevail with you, that publickly by your preaching at this time, and professedly with regard Directions of Bp. Turner.

Directions of Bp. Turner.

to the approaching Visitation, you would shew the people they are obliged in conscience now to make their just open complaint, instead of odious reflections behind our backs; and that you would make your parish understand what our Blessed Saviour intended when He expressly commanded, "Tell it to the Church," that none may be deterred by any unworthy censures, as if they were base informers, from doing that Christian office.

'That as well in your sermons as in your private conferences with your parishioners, you labour to make them deeply apprehensive of the great and heavy load which the just censures of the Church do lay upon grievous offenders in any kind; and particularly upon such officers of her own as deliberately forswear themselves; and that they may have no reason to bear malice to such as do but their duties in making presentments: you are seriously and vehemently to represent a well-deserved excommunication's sad effects of their souls and consciences; and besides those spiritual, to put them in mind of the temporal ill effects that, in case of extremity, may follow on their fortunes and liberties, at least on their ease and quiet and good name. Besides, what the laws against perjury may do, if pressed against such men as make no conscience of giving in a known notorious lie, with an *omnia bene* under their own hands, just after having laid them on the holy Bible.

'And I should be glad, if there be time at our meeting, to consult with you, and make some proposals to you, how more particularly to form our methods of inflicting the spiritual censures within this diocese so leisurely, orderly, and openly, that nobody may pretend to be surprised; and it shall belong of his own obstinacy, if any one see himself in that deplorable state, that he is to be as a heathen to other Christians.

'In order to the restoring of this [excommunication] and several other parts of our lost discipline, I am resolved to revive (if God bless me) that ancient and useful custom of my reverend predecessors the Bishops of Ely, immediately

before the great rebellion (a custom according to an excellent ancient Canon of the British Church), to have Synodical meetings of the Clergy once a year at least. . . . Directions of Bp. Turner.

'Being extreme loath to find many faults, and wishing all might be rectified by yourselves without me, if in any places there be not constant catechising on all Sundays in the afternoon (for to have it only in Lent-time, as in many places, will never sufficiently answer the ends of it), I do with all imaginable earnestness call upon those that fail in this main point, to consider (besides the necessity of the thing) the new obligation upon them from his Majesty's late royal and gracious letters for the reinforcing of catechising, an exercise upon which I must alway lay so much stress, as to exact it indispensably, where I have to do.

'And by catechising is meant and intended (as plainly appears from his Majesty's said royal letters, as well as from our Canons and Rubricks), not only your examining the children and teaching them the words of the Catechism, but instructing them and others of riper years (who yet may need instruction and receive no small advantage) by your explaining it publickly, so as in a short time, all, if they be not to blame, may understand their common Christianity.

'But there is one thing more which I do exceedingly long to see introduced and would fain obtain; that which the rubrick in the true intent of it still exacts of you, to have Morning and Evening Prayer every day of the week in your church, if you live upon your cure or keep a curate upon it, and not extreme far from the church. And if by any means in the world you can prevail with at least a few of your parishioners, which sure cannot be wanting in most parishes, where there are either some devout gentry and persons of quality, or at least some piously disposed people; and to all such I could almost kneel most earnestly, begging of them, as they love God, and their own and other Christian souls, that they will do their parts towards the promoting so good a work, perhaps the best and the most publick good they can ever do in

Directions of Bp. Turner.

the places where they live: and where there are either poor widows, who may well afford to be at prayers for those whose pensioners they are, or where there are children taught by a schoolmaster or mistress, there it is very hard if some little daily congregation might not be found, would but the minister attempt and labour it with as much application and zeal as the thing itself mightily deserves. Nay, better the minister with or without his parish clerk, and with but some of his own family, that he may say, "When two or three are gathered together in Thy name," than not to begin this worthy design of prayers twice a-day in your churches: but where that cannot be for the distance of your houses, there to have them without fail in your private families.

'But on holyday eves and holydays, on all Litany days, and all the fasts of the Church; in the time of Advent and Lent, Ember weeks and Rogation days, I live in good hopes and great expectation, you will by degrees gain such ground upon them, that you will bring so many to church as shall make up a numerous congregation. . . .

'I must also insist, and enjoin you to insist from this time forward, upon that rubrick for bringing children to publick baptism in your church; which, as it will keep up the solemnity and secure the decent performance of the thing, so the Office itself being excellent will very much edify the people. And in case of the child's sickness or extraordinary weakness, though you yield to christen it at home with the Office for Private Baptism, yet you are by no means to do it with godfathers and godmothers, except in the church: but when it gathers strength, then you are strictly to require that it be brought to church, and its baptism published there according to our rubricks and Offices; which if parents refuse to observe, you are to refuse entering their children's names into the church register, and to see such parents proceeded against in the spiritual court.

'I do also recommend it to your effectual care and pains to procure the due execution of that wise and useful rubrick

(however disused), that *so many as intend to be partakers of the Holy Communion shall signify their name to the curate, at least some time the day before;* through the inobservance of which rule, some excommunicated persons, or that richly deserve to be so, and some that have cut themselves off from the Church, may surprise you, and be admitted. And as I hope you will never fail on Wednesday, Friday, and Saturday, in the afternoon, before the Communion day, to have prayers in your church, so methinks I ought not in charity to doubt, but all such as intend to be communicants will at least at some of those times (if they cannot at all of them) be present at the prayers, and then and there may they give in their names most conveniently in the church, where, to their inexpressible advantage, they may be discoursed separately without shaming any grown persons who still may need some instruction, or exposing any one that requires either counsel or comfort; in either of which cases the Church of England invites and enjoins their coming to the minister of their own parish, or some other godly minister, for ghostly advice. . . . Directions of Bp. Turner.

'. . . I will ordain none but such as shall, a full month before the day of ordination, bring or send to me, or my register, notice in writing of their desire to enter into holy Orders, together with a certificate of their age, and such testimonials of their conversation as aforesaid, to the end that I may inquire into all particulars, and also give publick notice and monitions to all persons to except against such as they may perhaps know not to be worthy, as is expressly required in the Canon 1564. Moreover I shall ordain none but such as shall repair to the place of ordination, at latest upon Thursday in Ember week; to the end that there may be time for the strict and careful examination of every person, not only by myself and my chaplains, but also by the dean and archdeacon, who are by the Canon required to assist; as also that the persons to be ordained may be present in the cathedral, and observe the solemn fast, and join in the solemn prayers which are at that time

to be put up to God in their behalf.'—*Pastoral Letter of Francis Turner, Bp. of Ely, preparatory to his Visitation.*

1692

Directions of Bp. Patrick.

'The very first thing in the Book of Common Prayer deserves to be seriously considered; where you are enjoined to say daily the Morning and Evening Prayer, either privately or openly, etc. It is possible, I am sure, to observe one part of this injunction if you cannot observe the other. That is, if you cannot procure a congregation to meet daily in the church; yet you may, and therefore ought, to read the Service of the Church in your own families, either privately or openly, not being hindered by sickness or some other urgent cause, which cannot happen every day. . . . Particularly press them [the churchwardens] earnestly, and assist them to present to me all those who profess to live in the communion of our Church, and are of age, and yet neglect to receive the Holy Communion; at least three times in the year, as by law they are bound to do. For such people not only wrong their own soul, as the wise man speaks, but bring a great scandal upon our Church and religion. For what other Christians are there in the world, who suffer their members to live without any solemn regard to their blessed Lord and Master who died for them, as all those do, who never commemorate his wonderful love by receiving the Holy Sacrament of his Body and Blood. For the Lord's sake let this gross neglect be amended.

'And let me prevail with you to put in practice the first rubrick before the Communion Office; which directs *all those who intend to partake of the Holy Communion, to signify their names to the curate at least some time the day before:* that he may both know what quantity of bread and wine is necessary to be provided for the communicants; and also discourse with those young persons who may need instruction, and admonish those who are notorious and open evil livers, or have any way injured their neighbours

(as the next rubrick directs), to abstain from the Lord's Table, till they have openly declared their sincere purpose of amendment, and made satisfaction for the wrong they have done. . . . Directions of Bp. Patrick.

'It is so great a sin and shame to let those buildings which our pious ancestors erected for the service of God and for our commodious habitation run to decay, that I must desire you likewise to inform me truly, whether both the church and chancel of your parish, and also all your houses and outhouses, be in good repair. It makes my heart ache, I assure you, to think that any of us should so far degenerate from our worthy progenitors, as not to uphold those fabricks in a good condition, which they raised from the ground with great cost and charges. Let us all endeavour to redeem ourselves from this infamy.'—*Pastoral Letter of Symon Patrick, Bp. of Ely.*

Reconciliation of St. Werburgh's, Bristol

1624

'An extraordinary circumstance connected with the history of this church, that has hitherto escaped notice, has been communicated to me by Mr. Tyson, in an extract from Adams' Chronicle, a manuscript work in his possession. Reconciliation of Churches.

'"The 11th of June, 1624, in the morning, one Owen Charles polluted S. Warberowe's church, in Bristol, for which offence the church-doors were kept fast until the 11th of July following, on which day it was, by Dr. Wright, Bishop of Bristol, reconciled and purged with great solemnity."'—*Cursory Observations on the Churches of Bristol*, pp. 236, 237, 2*nd edit.* 8vo. 1843.

Reconciliation of Lichfield Cathedral by Bishop Hacket

1669

Reconciliation of Churches.

'This rare building was finished in eight years, to the admiration of all the country, the same hands which laid the foundation laying the top stone also; all which owes itself to his great fidelity, incredible prudence in contriving, bargaining with workmen, unspeakable diligence in soliciting for money, paying it and overseeing all: Nehemiah's eye was ever upon the building of the temple, and therefore the work proceeded with incredible expedition. The cathedral being so well finished, upon Christmas-eve, anno 1669, his lordship dedicated it to Christ's honour and service, with all fitting solemnity that he could pick out of ancient rituals in the manner following.

'His lordship, being arrayed in his episcopal habiliments, and attended upon by several prebends and officers of the church, and also accompanied with many knights and gentlemen, as likewise with the bailiffs and aldermen of the city of Lichfield, with a great multitude of other people, entered at the west door of the church, Humphry Persehouse, Gent., his lordship's apparitor general going foremost, after whom followed the singing-boys and choristers, and all others belonging to the choir of the said church, who first marched up to the south aisle on the right hand of the said church, where my lord bishop with a loud voice repeated the first verse of the 24th psalm, and afterwards the quire alternately sung the whole psalm to the organ. Then in the same order they marched to the north aisle of the said church, where the bishop in like manner began the first verse of the 100th psalm, which was afterwards also sung out by the company. Then all marched to the upper part of the body of the church, where the bishop in like manner began the 102nd psalm,

which likewise the choir finished. Then my lord bishop commanded the doors of the choir to be opened, and in like manner first encompassed it upon the south side, where the bishop also first began to sing the first verse of the 122nd psalm, the company finishing the rest; and with the like ceremony passing to the north side thereof, sung the 132nd psalm in like manner. Reconciliation of Churches.

'This procession being ended, the reverend bishop came to the faldistory in the middle of the quire, and having first upon his knees prayed privately to himself, afterwards with a loud voice in the English tongue called upon the people to kneel down and pray after him, saying, "Our Father, which art," etc.

'"O Lord God, infinite in power, and incomprehensible in all goodness and mercy, we beseech thee to hear our prayers for thy gracious assistance upon the great occasion of this day. This sacred house, dedicated of old time to thine honour, hath been greatly polluted by the long sieges and dreadful wars of most profane and disloyal rebels; thine holy temple have they defiled, and made it an heap of rubbish and stones; yea, they did pollute it with much blood, in all manner of hostility and cruelty. We beseech thee, good Father, upon our devout and earnest prayers, to restore it this day to the use of thy sacred worship, and make us not obnoxious to the guilt of their sins, who did so heinously dishonour this place, which was set apart for thy glory. Thou art the God of peace, of meekness and gentleness, and wouldst not let thy servant David build a temple to thee because his hands were stained with the blood of war; we beseech thee that this thy sanctuary, having long continued under much pollution, may be reconciled to thee, and from henceforth and for ever be acceptable unto thee; and that the spots of all blood, profaneness, and sacrilege may be washed out by thy pardon and forgiveness, and that we, and all thy faithful servants that shall succeed us in any religious office in this place, may be defended for ever from our enemies, and serve thee always with thankful

Reconciliation of Churches.

hearts and quiet minds, through Jesus Christ our Lord. Amen.

'"Almighty Lord, the restorer and preserver of all that is called thine, since this cathedral church is once again made fit for thy service, and reconciled to thy worship and honour, preserve it henceforth and for ever, that it may never, even to the second coming of Jesus Christ, suffer the like devastation again that befel it by the impiety and disloyalty of a long and most pernicious rebellion. Save it from the power of violent men, that such as are enemies to thy name, and to the beauty of holiness, may never prevail to defile it or erase it: confound those ungodly ones that shall say of it, Down with it even to the ground. Let the true protestant religion be celebrated in it as long as the sun and moon endure. And we implore thee with confidence of thy love, and with all vehemency of zeal, that thy heavenly Spirit may fill thy hallowed temple with thy grace and heavenly benediction. Hear the faithful prayers which thy congregation of saints shall daily pour out here unto thee. And accept their sorrowful contritions in fastings and humiliations; and in the days of joyful thanksgiving let their spiritual and gladsome offerings ascend up unto thee, and be noted in thy book. Receive all those into the congregation of Christ's flock, with the pardon of their sins and the efficacy of thy Spirit, to suppress the dominion of sin in them that shall here be presented to be baptized. Let the bones of them that have been or shall be interred here, rest in peace until a joyful resurrection. Let heavenly goodness be on all those that shall here be wedded in lawful matrimony, remembering it is the mystery of Christ and his Church made one with him. O let the most divine Sacrament of Christ's Body broken, and his Blood shed for us, be the savour of life unto all that receive it. Sanctify to holy calling such as shall be ordained priests and deacons by imposition of hands. And we heartily pray, that thy word preached within these walls may be delivered with that truth, sincerity, zeal, and efficacy, that it may reclaim the

ungodly, confirm the righteous, and draw many to salvation, through Jesus Christ, etc. Reconciliation of Churches.

'"Blessed and immortal Lord, who stirrest up the hearts of thy faithful people to do unto thee true and laudable service, we magnify thy grace, and the inward working of thy Holy Spirit upon the heart of our gracious Sovereign Lord King Charles, his Highness James, Duke of York, and his most religious duchess, and all dukes, duchesses, nobles, and peers of this realm, with our most gracious Metropolitan, and all bishops, and others of the holy orders of the clergy, all baronets, knights and gentry, ladies and devout persons of that sex, and for all the gentry and godly commonalty, for all cities, boroughs, towns, and villages, who have bountifully contributed to re-edify and repair this ancient and beautiful cathedral, which was almost demolished by sons of Belial. But these thy large-hearted and bountiful servants have raised up this holy place to its former beauty and comeliness again. Lord, recompense them all sevenfold into their bosom. As they have bestowed their temporal things willingly and largely upon this holy place, so recompense them with eternal things, and with increase of earthly abundance, as thou knowest to be most expedient for them. Let the generation of the faithful be blessed, and let their memories be precious to all posterity. O Lord, this is thy tabernacle, it is thy house, and not man's; perfect it, we beseech thee, in that which is wanting to accomplish it. And for all those thy choice servants, whose charitable hands have given their oblation to raise up again this sacred habitation, which was pulled down by impious hands, give them all thine eternal kingdom for their habitation. Amen.

'"O thou Holy One, who dwellest in the highest heavens, and lookest down upon all thy servants, and considerest the condition of all men, now we have begun to speak to our Lord God, who are but dust and ashes, permit us to continue our prayers for the souls' health and external prosperity of all those that are concerned in this

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place. Be favourable and merciful to the most reverend father in God, Gilbert, lord Archbishop of Canterbury, our most munificent benefactor, under whose government we reap much peace, good order, and happiness. O Lord, be merciful to me thy servant, the most unworthy of them that wear a linen ephod, yet by thy providence and his majesty's favour the bishop of this church, and of the diocese to which it belongs. Be a loving God to the dean, archdeacons, canon residentiaries, prebendaries, vicars choral, and to all that belong to this Christian foundation. Bless them that live and are encompassed in the close and ground of this cathedral. Pour down the plentiful showers of thy bounteous goodness upon this neighbour city of Lichfield, the bailiffs, sheriff, aldermen, all the magistrates, and all the inhabitants thereof. Lord, we extend our petitions further, that thou wilt please to bless all that pertain to this large diocese, for all the clergy of it, that they may be godly examples to their flock, that they may attend to prayer, to preaching, and to administer thy holy Sacraments, and diligently to do all duties to those under their charge that are in health or sickness. O Lord, multiply thy blessings upon all Christian people in the several shires and districts belonging to the government of this bishoprick, and keep us all, O Lord, in faith and obedience to thee, in loyalty to our Sovereign, in charity one toward another, in submission to the good and orderly discipline of the Church. And save us from heresies, schisms, fanatical separations, and all scandals against the Gospel. And guide us all to live as becometh us in the true communion of saints. Grant all this, O Lord, for Jesus Christ his sake: to whom, with thee and thy holy Spirit, be ascribed and given, etc.

"Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen."

'Then the bishop pronounced a solemn blessing upon the whole administration performed, and upon all that were present. Reconciliation of Churches.

'Then followed the service of Morning Prayer for that day, two especial anthems in extraordinary being added. Provision was made instantly for alms to the poor.

'And in a very stately gallery which the bishop erected in the house where he lived, his lordship annexed to the precedent solemnity a feast for three days. First to feast all that belonged to the choir and the church, together with the proctors and other officers of the ecclesiastical courts. On a second day, to remember God's great goodness in the restoration and reconciliation of the church, he feasted the bailiffs, sheriff, and all the aldermen of the city of Lichfield. On a third day, to the same purpose, in the same place, he feasted all the gentry, male and female, of the close and city."—*Century of Sermons*, pp. xxxi–xxxv, fol. 1675.

Confession and Absolution

A.D. 1548

* In the Catechism written by Jonas Justus, but put forth by Cranmer's authority, being dedicated by him to Edward VI., we read, 'Now God doth not speak to us with a voice sounding out of heaven; but He hath given the keys of the kingdom of heaven, and the authority to forgive sin to the ministers of the Church. Wherefore let him that is a sinner go to one of them. Let him knowledge and confess his sin, and pray him that, according to God's commandments, he will give him absolution, and comfort him with the word of grace and forgiveness of his sins. And when the minister does so, then I ought stedfastly to believe that my sins are truly forgiven me in heaven. . . . Wherefore, good children, give good ear to this doctrine; and when your sins do make you afraid Confession and Absolution.

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and sad, then seek and desire absolution and forgiveness of your sins of the ministers which have received a commission and commandment from Christ himself to forgive men their sins; and then your consciences shall have peace, tranquillity, and quietness. But he that doth not obey this counsel, but being either blind or proud doth despise the same, he shall not find forgiveness of his sins, neither in his own good works, nor yet in painful chastisements of his body, or any other things whereto God hath not promised remission of sins, wherefore despise not absolution, for it is the commandment and ordinance of God.'—*On the Authority of the Keys. Tracts of Anglican Fathers*, i. 22-26.

1549

'And if there be any of you, whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, and that of us (as of the ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness; requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest: nor those also which think needful or convenient, for the quietness of their own consciences particularly to open their sins to the priest: to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's word to the same.'—*First Prayer-Book of Edward VI.*

1552

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* 'True and meet confession is very necessary]—To speak of right and true confession, I would to God it were kept in England; for it is a good thing. And those which find themselves grieved in conscience might go to a learned man,[1] and there fetch of him comfort of the word of God, and so to come to a quiet conscience: which is better, and more to be regarded, than all the riches of the world. And surely it grieveth me much that such confessions are not kept in England, etc.'—*Bp. Latimer's Sermon on the 3rd Sunday after the Epiphany. Remains*, p. 180. *Parker Soc.*

* 'Sir, I tell thee, the priest or minister, call him what you will, he hath power given unto him from our Saviour to absolve in such wise as he is commanded by him: but I think ministers be not greatly troubled therewith; for the people seek their carnal liberties; which indeed is not well, and a thing which misliketh God. For I would have them that are grieved in conscience to go to some godly man, which is able to minister God's word, and there to fetch his absolution, if he cannot be satisfied in the public sermon; it were truly a thing which would do much good.'—*Bp. Latimer's Sixth Sermon on the Lord's Prayer. Sermons*, p. 423. *Parker Soc.*

1554

* 'Confession unto the minister which is able to instruct, correct, comfort, and inform the weak, wounded, and ignorant conscience, indeed I ever thought might do much good in Christ's congregation, and so, I assure you, I think even at this day.'[2]—*Bp. Ridley's Works*, p. 338. *Parker Soc.*

[1] For the meaning of 'learned man,' see W. Turner's words *sub. c.* 1560, p. 34.

[2] This was Ridley's opinion, written from Bocardo, the prison at Oxford, the year before he was burnt.—Ed. 1904.

1560

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* 'What need I make many words? Confession bringeth high tranquillity to the troubled conscience of a Christian man, while the most comfortable words of absolution are rehearsed unto him by the priest.

'How say you, is here any thing to be condemned in auricular confession thus used? No, verily, all things that you have rehearsed are rather worthy high praise and commendation.

'Therefore, to make few words concerning this matter, disdain ye not to go to confession, . . . and when he (the minister) shall rehearse unto you the most sweet and comfortable words of absolution, give earnest faith unto them, being undoubtedly persuaded that your sins at that time be assuredly forgiven you, as though God himself had spoken them, according to this saying of Christ: "He that heareth you heareth me:" and again, "Whose sins ye forgive are forgiven them." This have I spoken concerning auricular confession.'[1]—*A Potation for Lent. Becon's Early Works*, pp. 101, 102. *Parker Soc.*

c. 1560

* 'We do not utterly forsake auricular or ear confession; but the additions of man's traditions are parted and sundered from wholesome doctrine. . . . If we perceive not . . . if any doubt arise in our consciences. . . . Furthermore, when we be faint-hearted, or have no courage, and are vexed with temptations, we may not despise the remedy that God ordained. Thou hast God's word, "Whose sins ye remit," etc. (Matt. xviii., John xx.) . . . Let the Bishops appoint learned men to hear confessions, and not blockheads, and then the people shall come to the Priests by heaps and swarms.'—*William*

[1] These words were not altered in Becon's collected edition of his works, edited A.D. 1560.—Ed. 1904.

Turner, The Old and New Learning. Tracts of Anglican Fathers, ii. 196.

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1564

* 'Three kinds of confession are expressed unto us in the Scriptures: the first made secretly unto God alone; the second openly before the whole congregation; the third privately unto our brother. Of the two former kinds there is no question. Touching the third, if it be discreetly used, to the greater comfort and better satisfaction of the penitent, without superstition or other ill, it is not in any wise by us reproved. The abuses and errors set apart, we do no more mislike a private confession than a private sermon. Thus much only we say, that private confession to be made unto the minister is neither commanded by Christ, nor necessary to salvation.

'The Church of England hath authority this day by God's word to bind and loose, as much as ever Christ gave any to his apostles; and by the same authority the same Church of England is able to bind, not only M. Harding and his fellows, as Peter bound Simon Magus, or as Paul bound Elymas the false prophet, but also the pope himself, if he be an open offender; and, as St. Paul saith, is able to deliver him over unto Satan; and, undoubtedly, being so bound in earth, he shall also stand bound in heaven. . . . As for private confession, abuses and errors set apart, as it is said before, we condemn it not, but leave it at liberty; and therein we seem to follow the advice of Charles the Emperor, . . . "Confession and enumeration of sins, as it is not too much to be relaxed, so on the other hand it must not be too much made a matter of obligation."

'Abuses and errors removed, and specially the priest being learned, we mislike no manner [of] confession, whether it be private or public. For, as we think it not unlawful to make open confession before many, so we think it not unlawful, abuses always excepted, to make the like confession in private, either before a few or before

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one alone. And, as the holy fathers upon good considerations were forced to remove the use of open confession, even so we say, that upon like good considerations private confession also may be removed.' — *Bp. Jewel, The Defence of the Apology, etc.*, pp. 351, 362, 363, 375. *Parker Soc.*

1567

* Archbishop Parker, in 1567, in his Visitation Articles, enquired, 'If any members of your Church . . . do either privilie or openlie preach or teach any unwholesome, erroneous, seditious doctrine . . . or in any other point do persuade or move any not to conform themselves to the order of religion reformed, restored, and received by public authority in the Church of England, as for example that . . . or that mortal or voluntary sins committed after baptisme, be not remissible by penance?'— *Foxe, Acts and Monuments*, iii. 253.

1568

* 'And as for the number of them [the sacraments], if they should be considered according to the exact signification of a sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two; namely, Baptism, and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin; yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are: and therefore Absolution is no such sacrament as Baptism and the Communion are.'—*Homily of Common Prayer and Sacraments.*

1589–90

* 'Payd for mendinge of a pewe called the shrivinge pewe, 1*s*.'—*Accts. of All Saints, Bristol.* Confession and Absolution.

1600

* In his *Devotions*, Bishop Andrewes thanks God for 'giving me good hopes of the remission of them [my sins], by repentance, and by the works thereof, through the power of the most holy keys, and sacraments of thy Church.'—*Minor Works*, 317. *Lib. Anglo-Cath. Theol.*

'There' [in the text, St. John xx. 23] 'doth God associate his ministers, and maketh them "workers together with him." There have they their parts in this work, and cannot be excluded. . . . And to exclude them is, after a sort, to wring the keys out of their hands to whom Christ hath given them, is to cancel and make void this clause of "ye remit," as if it were no part of the sentence; to account of all this solemn sending and inspiring, as if it were an idle and fruitless ceremony. . . . 'Neither are we, the ordinance of God thus standing, to rend off one part of the sentence. There are here expressed three persons' [the sinner, God, and the priest]. 'Three are expressed, and where three are expressed, three are required; and where three are required, two are not enough. It is St. Augustine that thus speaketh of this ecclesiastical act in his time: "Let nobody say within himself, I repent in private, I repent before God: God, who pardons me, knows I repent from my heart: Then to no purpose was it said, 'Whatsoever you shall loose on earth, shall be loosed in heaven,' then to no purpose were the keys given to the Church of God; we make void the Gospel, we make void the words of Christ."

'For Christ hath not thus indited it: "Whose sins ye wish or ye pray for:" or, "Whose sins ye declare to be

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remitted ;" but "Whose sins ye remit ;" using no other word in the Apostles' than He useth in his own. And . . . He addeth his solemn protestation of "Verily, verily," that so it is, and shall be. And all to certify us that He fully meaneth with effect to ratify in heaven that is done in earth, to the sure and steadfast comfort of them that shall partake it.' (*Bp. Andrewes' Sermon on the text "Whose soever sins ye remit, they are remitted unto them."*)—*Works*, v. 93, 94, 102. *Ibid.*

c. 1600

* 'Furthermore, because the knowledge how to handle our own sores is no vulgar and common art, but we either carry towards ourselves for the most part an over-soft and gentle hand, fearful of touching too near the quick ; or else, endeavouring not to be partial, we fall into timorous scrupulosities, and sometimes into those extreme discomforts of mind from which we hardly do ever lift up our heads again ; men thought it the safest way to disclose their secret faults, and to crave imposition of penance from them whom our Lord Jesus Christ hath left in his Church to be spiritual and ghostly physicians, the guides and pastors of redeemed souls, whose office doth not only consist in general persuasions unto amendment of life, but also in the private particular cure of diseased minds. . . . But the greatest thing which made men forward and willing upon their knees to confess whatsoever they had committed against God, and in no wise to be withheld from the same with any fear of disgrace, contempt, or obloquy which might ensue, was their fervent desire to be helped and assisted with the prayers of God's saints.'

'It is true, that our Saviour by those words, "Whose sins ye remit, they are remitted," did ordain judges over sinful souls, give them authority to absolve from sin, and promise to ratify in heaven whatsoever they should do on earth in execution of this their office ; to the end that

hereby, as well his ministers might take encouragement to do their duty with all faithfulness, as also his people admonition, gladly with all reverence to be ordered by them.'—*Hooker*, *Eccles. Pol.*, bk. vi. ch. iv. § 7; bk. vi. ch. vi. § 3,[1] *ed. Church and Paget*, *Oxford*, 1888. Confession and Absolution.

* Richard Hooker, in 1600, used confession, being absolved on his death-bed by Dr. Saravia, 'they were supposed to be confessors to each other. . . . To which end, the doctor came, and after a short retirement and privacy, they two returned to the company.'—*Life of Mr. Richard Hooker*, by *Izaak Walton*, *Ibid.* vol. i. p. 85.

1603

* 'Next in order was the point of absolution.' The archbishop quoted only the public absolution, which the King liked and approved. But the Bishop of London, stepping forward, said: 'There is also in the Communion Book, another more particular and personal form of absolution, prescribed to be used in the Order for the Visitation of the Sick. This the King required to see, and whilst master dean of the chapel was turning to it, the said bishop alleged, that not only the Confessions of Augusta, Boheme, Saxon, which he there cited, do retain and allow it, but that Master Calvin did also approve such a general kind of confession, and absolution, as the Church of England useth, and withal, did very well like of those which are private, for so he terms them. The said particular absolution in the Common Prayer Book being read, His Majesty exceedingly well approved it, adding, that it was apostolical, and a very good ordinance, in that it was given in the name of Christ, to one that desired it, and upon the clearing of his conscience.'—*Cardwell*, *Conferences*, p. 174.

[1] See also bk. vi. ch. iv. § 15; and ch. vi. §§ 4, 5.—Ed. 1904.

1604

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'Provided always, that if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not any way bind the said minister[1] by this our constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secresy (except they be such crimes as, by the laws of this realm, his own life may be called into question for concealing the same), under pain of irregularity.'[2]—*Canon* cxiii.

1607

* 'Yet he was so well satisfied in the power and nature of sacerdotal absolution, that he [Dr. Reynolds[3]] did earnestly desire it at the time of his death (in 1607), humbly received it at the hands of Dr. Holland, the King's Professor in Divinity, in the University of Oxon and for the time then being, and when he was not able to express his joy and thankfulness in the way of speech, did most affectionately kiss the hand that gave it.'—*Peter Heylyn, Theologia Veterum*, p. 460.

1609

* 'It is not questioned between us whether it be convenient for a man burdened with sin to lay open his

[1] That is, do not bind him to present to the bishop the man who has so confessed his sins.—Ed. 1904.

[2] Dr. Peter Heylyn, *Theologia Veterum*, p. 486, says, "The pain of irregularity, as the Canonists tell us, not only doth deprive a man of all his spiritual promotions for the present time, but makes him utterly incapable of any for the time to come, and therefore it is the greatest penalty, except degradation from his priesthood, which possibly a clergyman can be subject to."—Ed. 1904.

[3] The testimony of Dr. Reynolds is the more remarkable, since he was the leader of the Nonconformists at the Hampton Court Conference in 1603.—Ed. 1904.

conscience in private unto the minister of God, and to seek at his hands both the counsel of instruction, and the comforts of God's pardon: but whether there be (as from Christ's institution) such an absolute necessity of this private confession, as that without it there can be no remission or pardon hoped for from God.' Confession and Absolution.

'The power of absolution, whether it be general or particular, whether in public or in private, it is professed in our Church: where both in her public service is proclaimed pardon and absolution upon all penitents, and a private applying of absolution unto particular penitents by the office of the minister; and greater power than this no man hath received from God.'—*Bp. Morton, Catholic Appeal*, bk. ii. ch. xiv. pp. 253, 270.

1616

* 'Howbeit people are indeed freed from the necessity of that which we call auricular, though not from the *possibility*, as you falsely pretend. For as we enforce none, if they come not, as knowing that force may work upon the body, but never upon the will; so we exclude none, if they come with a true penitent heart, or out of the scruple of conscience, either to seek counsel, being ignorant of the quality or quantity of their sin; or comfort against despair for sin known and acknowledged. . . . And sure I see not but, the minister standing in the place of God, as his ambassador, and pronouncing absolution, upon humble and hearty repentance, as from God, it should prove a marvellous great ease and settlement to a poor distracted and distressed conscience.'—*Hakewill, Answer to Carier*, p. 266.

1619

* 'In any wise, remember (if conveniently it may be) to send for some godly and religious pastor, not only to

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pray for thee at thy death . . . but also upon thy confession and unfeigned repentance, to absolve thee of thy sins. For as Christ hath given him a calling to baptize thee unto repentance, so hath He likewise given him a calling and power and authority (upon repentance) to absolve thee from thy sins. . . . The bishops and pastors of the Church do not forgive sins by any absolute power of their own (for so only Christ their Master forgiveth sins), but ministerially, as the servants of Christ, and stewards, to whose fidelity their Lord and Master hath committed his keys. . . . For Christ from heaven doth by them (as by his ministers on earth) declare whom He remitteth and bindeth, and to whom He will open the gates of heaven, and against whom He will shut them. And therefore it is not said, "Whose sins ye *signify* to be remitted," but "Whose sins *ye remit*." . . . As therefore none can baptize but only . . . so, though others may comfort with good words, yet none can absolve from sin, but only those to whom Christ hath committed the holy ministry and word of reconciliation. And verily there is not any means more excellent to humble a proud heart, nor to raise up an humble spirit, than this spiritual conference between the pastors and the people committed to their charge. If any sin, therefore, troubleth thy conscience, confess it to God's minister; ask his counsel, and if thou dost truly repent, receive his absolution. And then doubt not, *in foro conscientiae*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself, *in foro judicii*, pronouncing them to be forgiven in heaven. "He that heareth you, heareth me." Try this, and tell me whether thou shalt not find more ease in thy conscience than can be expressed in words. Did profane men consider the dignity of this divine calling, they would the more honour the calling, and reverence the persons.'—*Bp. Bailey of Bangor, Practice of Piety*,[1] p. 432 ff.

[1] This book passed through seventy-two editions at least, and was a standard devotional book during great part of the seventeenth and eighteenth centuries. —Ed. 1904.

1619–36

* 'Whether doth your minister, before the several times of the administration of the Lord's Supper, admonish and exhort his parishioners, if they have their consciences troubled and disquieted, to resort unto him, or some other learned minister, and open his grief, that he may receive such ghostly counsel and comfort, as his conscience may be relieved, and by the minister he shall receive the benefit of absolution, to the quiet of his conscience, and avoiding of the scruple ; And if any man confess his secret and hidden sins being sick or whole to the minister, for the unburdening of his conscience, and receiving such spiritual consolation, doth or hath the said minister at any time revealed and made known to any person whatsoever, any crime or offence so committed to his trust and secrecy, contrary to the 113th Canon ?'—*Bp. Overall's Visitation Articles*, 1619 ; and *Bp. Andrewes' Visitation Articles*, 1625 : qu. *2nd Report Ritual Commission.* See also *Archdn. Cosin's Visitation Articles*, 1627 : qu. *Bp. Cosin's Correspondence*, i. 117. *Surtees Soc.*, 1868 ; *Bp. Lindsell's Visitation Articles*, 1633 ; *Bp. Wren's Visitation Articles*, 1636 : qu. *2nd Report Ritual Commission.* Confession and Absolution.

c. 1619

* '*Here shall the sick person make a special confession.*] The Church of England, howsoever it holdeth not confession and absolution sacramental, that is made unto, and received from a priest, to be so absolutely necessary, as without it there can be no remission of sins ; yet by this place it is manifest, what she teacheth concerning the virtue and force of this sacred action. . . . Our [Church's] "if he feel his conscience troubled," is no more than his [Maldonate's] *si inveniat peccata ;* for if he be not troubled with sin, what needs either confession or absolution ? Venial sins, that separate not from the grace of God, need not so much to trouble a man's conscience. If he hath committed

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any mortal sin, then we require confession of it to a priest, who may give him, upon his true contrition and repentance, the benefit of absolution; which takes effect according to his disposition that is absolved. . . . The truth is, that in the priest's absolution there is the true power and virtue of forgiveness, which will most certainly take effect, unless an obstacle is imposed, as in Baptism.'—*Notes on the Book of Common Prayer, First Series, in Cosin's*[1] *Works*, v. 163, 164. *Lib. Anglo-Cath. Theol.*

1622

'1622. June 15. I became C. [confessor] to my Lord of Buckingham.'—*Archbp. Laud's Diary. Works*, iii. 139. *Lib. Anglo-Cath. Theol.*

1623–37

* 'Her preparation to her end was by humble contrition, and hearty Confession of her sins; which, when she had done, she received the benefit of Absolution, according to God's ordinance and the religious institution of our Church; a thing which the world looks not after now, as if Confession and Absolution were some strange superstitious things among us, which yet the Church has taken such care to preserve, and especially to be preparatives for death.'—*Funeral Sermon by Bp. Cosin, Works*, i. 28. *Lib. Anglo-Cath. Theol.*

* 'A certain Mr. Adams preached a sermon at Cambridge [June 25, 1637] affirming that there was no salvation without confession, and that confession was as necessary as Holy Baptism. It was proposed that he should retract: eight heads of houses, amongst whom was Cosin, decided against five that he should not. And Dr. Cosin stated that the Church of England, in the Thirty-nine Articles, though condemning (as he thought Mr. Adams and others

[1] See *Hier. Anglic.*, Part II. p. 138 note.

were bound to condemn) all points of Popery, yet did not condemn the opinion (that Mr. Adams and others held) of the necessity of special confession ; nay, that the Book of Common Prayer seemed rather to give a man liberty to be of that opinion than to condemn him for it, where it says : " If a man cannot quiet himself by confessing to God, then let him go to a priest and open his grief." ' (*State Papers, Domestic, Charles I.*, 1637-8, *Public Record Office :* cf. *The Church Review, Feb.* 2, 1867.)—*C. N. Gray, Confession as taught by the Church of England*, p. 41, 5th ed. *Heywood, Manchester.* Confession and Absolution.

' *Precepts of the Church.*] To receive the Blessed Sacrament of the Body and Blood of Christ with frequent devotion, and three times a year at least, of which times Easter be always one. And for better preparation thereunto, as occasion is, to disburthen and quit our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet priest, and from him to receive advice, and the benefit of absolution.'—*Bp. Cosin's Works*, ii. 121. *Lib. Anglo-Cath. Theol.*

1624

* ' As to auricular confession being abrogated among us, thou dealest artfully and deceitfully. Private confession, whereby any disburdens into the bosom, or, if thou willest, the ear of the priest, the anguish of his mind for one or more sins committed ; the absolution, moreover, of such sinner, after an earnest and unfeigned repentance done by him, through the keys of the Church committed to all presbyters, our Church both teaches and approves. . . . We have not abolished private confession, nor private absolution.'—*Crakanthorp, Defensio Ecclesiæ Anglicanæ*, p. 565. *Lib. Anglo-Cath. Theol.*

1624

* ' It is confessed that all priests, and none but priests, have power to forgive sinnes ; it is confessed that private

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confession unto a priest is of very ancient practice in the Church: of excellent use and practice, being discreetly handled. We refuse it to none, if men require it, if need be to have it. We urge it and persuade it in extremes: we require it in case of perplexity, for the quieting of men disturbed and their consciences.'—*Bp. Montague, A Gagg for the new Gospell?* p. 83. *Lond.* 1624.

1624

* 'The true ends of private confession are these, which follow. *First*, to inform, instruct, and counsel Christian people in their particular actions. *Secondly*, if they be delinquents, to reprove them, and make them understand the danger of their sin. *Thirdly*, to comfort those that are afflicted and truly penitent, and to assure them of remission of sins by the word of absolution. *Fourthly*, to prepare people to the worthy reception of the Holy Communion. And if private confession be referred and used to these ends, it is a work of godly discipline, consonant to Holy Scripture, and anciently practised by the primitive Church.'—*Bp. White*, *Answer to Fisher*, p. 186.

1625

* 'Archdn. Mason was an early and well-known defender of English orders against Roman controversialists. The title of his work gives a list of fifteen Roman controversialists whom he was answering. In the chapter "on the Power of Absolving," he explains in what sense absolution by the priest may be said to be "judicial," and affirms that we use private absolution, whenever the case requires it.'—*Pusey's edition of Gaume's Manual for Confessors, preface*, lxiv. *Parker*, 1878.

* 'Nor have we only public absolution in our churches, but also private. For there are some who want a singular consolation, and accordingly we use private absolution in

the visitation of the sick, and as often as the broken spirits and wounded consciences of individuals require this.'—*Mason, Vindiciæ Ecclesiæ Anglicanæ*, v. 16. 9. Confession and Absolution.

1625

* 'In some sense it was true [that none but God can forgive sinnes]. . . . In some sense also it was not true. For by delegation others also might do it ministerially. God doth forgive them by the ministry of men. The priest, to do this, hath power conferred upon him by God in as ample sort as he or any man can receive it.'—*Bp. Montague, Appello Cæsarem*, p. 312. *Lond.* 1625.

1625

* 'When he [Dr. Theophilus Aylmer, son of the Bishop of London, and himself Archdeacon of London] found that he approached nearer to death, he made, according to the order of the Church, his confession to the preacher, his assistant, and received his absolution.'—*Last Hours of Eminent Christians*, p. 53.

1625

* 'Be it known unto him, that no kind of confession, either public or private, is disallowed by us, that is any way requisite for the due execution of that antient power of the keys which Christ bestowed upon his Church. The thing which we reject is that new picklock of sacramental confession, obtruded upon men's consciences as a matter necessary to salvation, by the Canons of the late Conventicle of Trent.'—*Archbp. Usher, Answer to a Jesuit's Challenge*, p. 84.

1626

* 'For confession, we require public confession in the congregation; and in time of sickness, upon the death-

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bed, we enjoin private and particular confession, if the conscience be oppressed; and if any man do think that that which is necessary for him upon his death-bed, is necessary every time he comes to Communion, and so come to such a confession, if anything lie upon him, as often as he comes to the Communion, we blame not, we dissuade not, we discounsel not, that tenderness of conscience, and that safe proceeding in that good soul. . . . The more I find confession or any religious practice repugnant to mine own nature, the further will I go in it.

'If God had appointed his angels or his saints to absolve me, as He hath his ministers, I would confess to them. . . . The law of the leper is, that "He shall be brought unto the priest" (Levit. xiv. 2). Men come not willingly to this manifestation of themselves; nor are they to be brought in chains, as they do in the Roman Church, by a necessity of an exact enumeration of all their sins; but to be led with that sweetness with which our Church proceeds, in appointing sick persons, if they feel their consciences troubled with any weighty matter, to make a special confession, and to receive absolution at the hands of the priest: and then to be remembered, that every coming to the Communion is as serious a thing as our transmigration out of this world, and we should do as much here for the settling of our conscience as upon our death-bed. And to be remembered also, that none of the reformed Churches have forbidden confession, though some practise it less than others.'—*Dr. Donne's Sermons*, pp. 434, 589.

c. 1631

'In his visiting the sick, or otherwise afflicted, he followeth the Church's counsel, namely, in persuading them to particular confession; labouring to make them understand the great good use of this ancient and pious ordinance, and how necessary it is in some cases: he also urgeth them to do some charitable works, as a necessary

evidence and fruit of their faith, at that time especially.'— *Herbert, A Priest to the Temple*, ch. xv. *The Parson comforting.* Confession and Absolution.

1634

'And the minister of every parish, and in cathedral and collegiate churches some principal minister of the church, shall, the afternoon before the said administration (of the Lord's Supper), give warning by the tolling of the bell, or otherwise, to the intent, that if any have any scruple of conscience, or desire the special ministry of reconciliation, he may afford it to those that need it. And to this end the people are often to be exhorted to enter into a special examination of the state of their own souls: And that finding themselves either extremely dull, or much troubled in mind, they do resort unto God's ministers, to receive from them as well advice and counsel for the quickening of their dead hearts, and the subduing of those corruptions whereunto they have been subject, as the benefit of absolution likewise, for the quieting of their consciences, by the power of the keys which Christ hath committed to his ministers for that purpose.'[1]—*Constitutions and Canons made in the Synod of Dublin*, A.D. 1634; *Can.* xix. *Wilkins' Concilia*, iv. 501.

1634

* 'The authority of forgiving sins is divine; which being communicated after a sort to ministers, in that they pronouncing the forgiveness of sin according to their

[1] Lord Wentworth, in his reply to a letter from Archbp. Laud of July 20, 1638, in which the archbp. referred to the Irish Canons quoted above, remarked —"There is something further touching confession in these Canons, than are in those of England, and in my poor judgment much to the better. For howbeit auricular confession to the parish priest is not allowed as a necessary duty to be imposed upon the conscience, yet did I never hear any but commend the free and voluntary practice of it to such a worthy and holy person as should be thought fit to communicate with in so serious and important a business."—(*Strafforde Letters*, ii. 195, qu. *Laud's Works*, vi. 531. *Lib. Anglo-Cath. Theol.*)—Ed. 1904.

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commission, the sins indeed are forgiven, their authority also may be said to be divine.'—*Bp. Downame, Sermon on The Dignity and Duty of the Ministry*, p. 57.

1637

* 'When the minister came to give it [the Holy Communion] him, he desired absolution, having made again a most full and lively expression of his faith.'—*Nicholas Ferrar*, p. 267, *ed. T. T. Carter. Lond.* 1892.

1637 and 1668

* 'But there is another confessor, that should not be neglected. "He that would be sure of pardon, let him seek out a priest, and make his humble confession unto him," saith St. Augustine. For God, who alone hath the prime original right of forgiving sins, hath delegated the priests his judges here on earth, and given them the power of absolution; so that they can, in his name, forgive the sins of those that humbly confess unto them. But is not this blasphemy? said the Scribes at once. Is it not popery? say some with us now. Take the counsel that is given in Job: "Inquire, I pray thee, of the former age and prepare thyself to the search of their fathers. . . . Shall not they teach thee and tell thee?"' and then, having quoted Chrysostom, Jerome, Gregory, Ambrose, and others, he continues: 'These I have named are enough to give testimony of the former generation, men too pious to be thought to speak blasphemy, and too ancient to be suspected of popery. . . . He, then, that assents to the Church of England, or believes the Scriptures, or gives credit to the ancient fathers, cannot deny the priest the power of remitting sins, of absolving from sins all such as penitently confess unto them; and since he can, in the name of God, forgive us our sins, good reason we should make our confession to him. Surely God never gave the priest this power in vain; He

gave it for our benefit, and expects that we should do the best we can to make use of it; having ordained in the priest the power of absolution, He requires that we should use the best means we can to obtain that blessing. Now the only means to obtain this absolution is our confession to him. . . . Confess as the Church directs us, confess to God, confess also to the priest; if not in private in the ear, since that is out of use (*male aboletur*, saith a devout Bishop; 'tis almost quite lost, the more the pity). . . .' —*Bp. Sparrow, Sermon on Confession of Sins and the Power of Absolution, preached before the University of Cambridge*, A.D. 1637. Confession and Absolution.

* '"Here shall the sick person make a special confession." . . . It would be considered, whether every deadly sin be not a weighty matter.'—*Bp. Sparrow, Rationale*, p. 331. 12mo. 1668.

1638

* 'After he [Sir Humphrey Lynde] had made an humble confession of his sinnes, and an orthodoxall profession of his faith, and received absolution of the Church, kissing the hand of the minister that gave it him . . . . [declaring] "if he had a thousand souls, he would pawne them all upon the truth of that religion which is established by law in the Church of England." '—*Dr. Featley's Funeral Sermon for the Right Worshipful Sir Humphrey Lynde, preached at Cobham, June* 14, 1636. *Published in* 1638.

1638

* Confession is a duty 'in some cases also convenient to be made unto God's ministers, not only for advice, but for consolation, by that power and authority which God hath given them to exercise in his name; according to that, "Whose sins ye remit, shall be remitted." '—*Joseph Mede, Disc.* xxvi., *Works*, p. 109, fol.

1638

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'This Croxton arriving in Ireland, the Lord Deputy upon this recommendation of the Archbishop [Laud] received him with all due respect, and promoted him to several ecclesiastical preferments there. . . . This Croxton being thus advanced, to promote the Archbishop's designs, at Easter, in the year 1638, caused all his parishioners to come up to the high altar at Goran, where he was incumbent, and there sacramentally to make their confessions to him; which the Protestants in those parts deemed a most strange and scandalous act, declaiming much against it. Yet this audacious popeling, knowing how acceptable this popish innovation was to the archbishop, the more to ingratiate himself in his favour, in a vaunting manner certified his grace by a special letter of all his proceedings therein. . . . Which letter (found in this archbishop's study at Lambeth, and attested by master Prynne) was openly read at the Lords' Bar in form ensuing: "My Lord, In humblest manner I beg your gracious acceptance of this just, as necessary duty; whilst I make an unquestionable relation of that which so nearly concerns myself. To provide the best I could for the more worthy receiving of the Holy Communion this last Easter, I have (I thank God for it) been able in some measure to do that here which able men have sufficiently spoken of elsewhere; I have sacramentally heard the confessions of the people committed to my charge in Goran (a certain thoroughfare town in the county of Kilkenny), in the chancel, they kneeling before the altar." '—*Canterbury's Doom*, p. 194.

1638

'Doth he [the minister] comfort him [the sick person] as concerning his soul's health, his state to God-ward? Doth he upon hearing of his confession, which he shall persuade him to make, absolve him from his sins, settle his faith, affiance, and confidence in God? And hath he

at any time discovered any part of his confession?'—*Bp. Montague's Visitation Articles.* Confession and Absolution.

1640

'If any sick person find his conscience troubled with any weighty matter, and doth unburden the same to his priest or minister, doth the said priest or minister give him absolution according to the form prescribed? And have you ever heard that the said priest or minister hath revealed and made known at any time to any person whatsoever, any crime or offence committed to his trust and secrecy, either in case of such extremity, or any other case whatsoever (except they be such crimes as, by the laws of this realm, the life of the said priest or minister may be called in question for concealing of it): declare the name of the offender, when and by whom you hear the same?'—*Bp. Juxon's Visitation Articles.*

1640

* It was charged against Archbp. Laud, 'that he went about to establish auricular confession and popish absolution.' To which he replied, '. . . The Canon[1] is as follows: "Albeit Sacramental Confession and Absolution have been in some places very much abused, yet if any of the people be grieved in mind for any delict or offence committed, and for the unburdening of his conscience, confess the same to the bishop or presbyter; they shall, as they are bound, minister to the person so confessing all spiritual consolations out of the word of God; and shall not deny him the benefit of absolution, after the manner which is prescribed in the Visitation of the Sick, if the party shew himself truly penitent, and humbly desire to be absolved. And he shall not make known or reveal what hath been opened to him in confession, at any time,

[1] *Canons of the Church of Scotland*, xviii. § 9: *Of Censures Ecclesiastical.* See *Laud's Works*, v. 583 ff. *Lib. Anglo-Cath. Theol.*—Ed. 1904.

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or to any person whatsoever, except the crime be such, as by the laws of the realm his own life may be called in question for concealing the same." This is the Canon word for word . . . if here be anything to establish "popish confession, or absolution," I humbly submit it to the learned of the Reformed Churches through Christendom: all men (for aught I yet know) allowing "confession" and "absolution," as most useful for the good of Christians, and condemning only the binding of all men to confess all sins, upon absolute danger of salvation . . . if you mark it, you shall find that our Saviour Christ [commends confession], who gives the priest full power of the keys "to bind and loose," that is, to receive confession, and to absolve or not absolve, as he sees cause in the delinquent; yet you shall not find any command of his to enforce men to come to the priest to receive this benefit.'—*Hist. of Troubles and Trial of Laud: Works*, iii. 331, 332. *Lib. Anglo-Cath. Theol.*

1644

* Quoting Archbp. Usher, 'Be it known to our adversaries of Rome' ('I add also,' says Chillingworth, 'to our adversaries even of Great Britain, who sell their private fancies for the doctrine of our Church'), 'that no kind of confession, either public or private, is disallowed by our Church. . . . And this truth being so evident in Scripture, and in the writings of the ancient best times of the primitive Church, the safest interpreters of Scripture, I make no question but there will not be found one person amongst you, who, when he shall be in a calm, impartial disposition, will offer to deny it.' He goes on to say that Rome had charged England with throwing away the power of the keys given by Christ, 'taking advantage, indeed, from the unwary expressions of some particular divines, who, out of too forward a zeal against the Church of Rome, have bended the staff too much the contrary way; and instead of taking away that intolerable burden

of a sacramental, necessary, and universal confession, have seemed to void and frustrate all use and exercise of the keys. Confession and Absolution.

'Since Christ hath given such authority to his ministers, upon your unfeigned repentance and contrition, to absolve and release you from your sins . . . therefore, in obedience to his gracious will, and as I am warranted, and even enjoined, by my holy mother the Church of England expressly, in the Book of Common Prayer, in the rubric of visiting the sick (which doctrine this Church hath likewise embraced so far), I beseech you that by your practice and use, you will not suffer that commission which Christ hath given to his ministers to be a vain form of words, without any sense under them; to be an antiquated, expired commission, of no use nor validity in these days; but whensoever you find yourselves charged and oppressed, especially with such crimes as they call *peccata vastantia conscientiam*, such as do lay waste and depopulate the conscience, that you would have recourse to your spiritual physician, and freely disclose the nature and malignancy of your disease, that he may be able, as the cause shall require, to proportion a remedy, either to search it with corrosives, or comfort and temper it with oil. And come not to him only with such a mind as you would go to a learned man experienced in the Scriptures, as one that can speak comfortable, quieting words to you, but as to one that hath authority delegated to him from God himself, to absolve and acquit you of your sins. If you shall do this, assure your souls, that the understanding of man is not able to conceive that transport and excess of joy and comfort which shall accrue to that man's heart, that is persuaded that he hath been made partaker of this blessing, orderly and legally, according as our Saviour Christ hath prescribed.'—*Chillingworth*, *Sermons*, vii. 83.

1650

* TESTIMONY OF BP. JEREMY TAYLOR.

'Besides this examination of your conscience, which may

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be done in secret between God and your own soul, there is great use of holy confession; which though it be not generally, in all cases, and peremptorily commanded, as if without it no salvation could possibly be had; yet you are advised by the Church under whose discipline you live, that before you are to receive the Holy Sacrament, or when you are visited with any dangerous sickness, if you find any one particular sin or more that lies heavy upon you, to disburden yourself of it into the bosom of your confessor, who not only stands between God and you, to pray for you, but hath the power of the keys committed to him, upon your true repentance to absolve you in Christ's name from those sins which you have confessed to him. . . . Having made choice of such a confessor, who is every way qualified, that you may trust your soul with him, you are advised plainly and sincerely to open your heart to him; and that laying aside all consideration of any personal weakness in him, you are to look upon him only as he is a trustee from God, and commissioned by him, as his ministerial deputy, to hear, and judge, and absolve you. That the manner of your confession be in an humble posture on your knees, as being made to God rather than man. . . . For the frequency of doing this you are to consult with your own necessities.' (*Advice concerning Confession.*)—*Guide to the Penitent*,[1] p. 105.

'In all which circumstances, because we may very much be helped if we take in the assistance of a spiritual guide; therefore the Church of God in all ages hath commended, and in most ages enjoined, that we confess our sins and discover the state and condition of our souls to such a person whom we or our superiors judge fit to help us in such needs.'—*Holy Living*, iv. § 9, 5.

'Whether they be many or few that are sent to the sick person, let the curate of his parish, or his own confessor, be amongst them . . . but he that is the

[1] This work is sometimes attributed to Bp. Duppa.—Ed. 1904.

ordinary judge cannot safely be passed by in his extraordinary necessity, which in so great portions depends upon his whole life past.'—*Holy Dying*, v. § 2, 4. Confession and Absolution.

'Confess your sins often, hear the word of God, make religion the business of your life, your study and chiefest care, and be sure that in all things a spiritual guide take you by the hand.'—*The Golden Grove*, *Agenda*, 32.

'Confession might be made of excellent use, and is so among the pious children of the Church of England.'

'Whether to confess to a priest be an advisable discipline, and a good instance, instrument, and ministry of repentance, and may serve many good ends in the Church, and to the souls of needing persons, it is no part of the question. . . . The Church of England is no way engaged against it, but advises it, and practises it.'—*Dissuasive from Popery*, Part I. ch. ii. § 2; Part II. bk. i. § 11. *Works*, vol. vi. pp. 241, 504, *ed. Eden.*

1654

* 'For confession to be made to the priest, or minister, it is agreeable both to the doctrine and intent of the Church of England, though not so much to the practice as it ought to be.'

'Now as we disagree with those of the Church of Rome about the nature and necessity of private confession, so have we no less differences with the grandees of the Puritan faction about the efficacy and power of sacerdotal absolution, which they which speak most largely of it make declarative only, others not so much; whereas the Church hath taught us that it is authoritative and judicial too. Authoritative, not by a proper, natural, and original power, for so the absolving of a sinner appertains unto God alone; but by a delegated and derived power, communicated to the priest in that clause of their commission, "Whose sins soever,' etc. (John xx. 23). Which proves the priest to have a power of remitting sins, and that in as express and ample manner, as he can receive it.

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But though it be a delegated ministerial power, yet doth not the descent thereof from Almighty God prove it to be the less judicial. Then judges and other ministers of justice sitting on the bench, may be said to exercise a judicial power on the lives and fortunes of the subjects; because they do it by virtue of the king's commission, not out of any sovereign power which they can challenge to themselves in their several circuits.'

'The sacerdotal power of forgiving sins is a derived or delegated ministerial power, a power committed to his ministers by our Lord and Saviour; but that it is judicial also, not declarative only. It is not said that "I do signifie or declare that thou art absolved," which any man may do as well as the priest himself; but "I do actually absolve thee of all thy sins," which no mortal man can but he. . . . For as no man whatsoever, although he use the same words which the minister doth, can consecrate the elements of bread and wine into the Sacrament of the Body and Blood of Christ, because he wants the power of order, which should inable him unto it; so no man not in priestly order can absolve from sin . . . because he wants the power of order, to which the promise is annexed by our Saviour Christ, which makes the sentence of the priest to be so judicial; which when the penitent doth hear from the mouth of the minister, he need not doubt, *in foro conscientiae*, but that his sins be as verily forgiven on earth, as if he had heard Christ himself, *in foro judicii*, pronouncing them with his own mouth to be forgiven in heaven.' —*Peter Heylyn, Theologia Veterum*, pp. 455–459.

1655

'On the 31st [March] I made a visit to Dr. Jeremy Taylor, to confer with him about some spiritual matters, using him thenceforward as my ghostly father. I beseech God Almighty to make me ever mindful of, and thankful for, his heavenly assistance.'—*Memoirs of the Life and Writings of John Evelyn*, i. 293. 4to. 1819.

1656

* 'A mean would do well betwixt two extremes; the careless neglect of our spiritual fathers on the one side, and too confident reliance upon their power on the other. Some there are that do so overtrust their leaders' eyes, that they care not to see with their own; others dare so trust their own judgment, that they think they may slight their spiritual guides; there can be no safety for the soul but in a midway betwixt both these. . . . Who but the successors of a legal priesthood are proper to judge of the uncleanness of the soul? Whether an act be sinful, or in whatever degree it is such; what grounds are sufficient for the comfortable assurance of repentance, of forgiveness; what courses are fittest to avoid the danger of relapses; who is so likely to know, so meet to judge, as our teachers? Would we in these cases consult oftener with our spiritual guides, and depend upon their faithful advice and well-grounded absolutions, it were safer, it were happier for us. Oh the dangerous extremity of our wisdom! Our hood-winked progenitors would have no eyes but in the heads of their ghostly fathers; we think ourselves so quick-sighted, that we pity the blindness of our able teachers: none but ourselves are fit to judge of our own leprosy.' Confession and Absolution.

'If, after all these penitent endeavours, you find your soul still unquiet, and not sufficiently apprehensive of a free and full forgiveness, betake yourself to God's faithful agent for peace: run to your ghostly physician; lay your bosom open before him; flatter not your own condition; let neither fear nor shame stay his hand from probing and searching the wound to the bottom; and that being done, make careful use of such spiritual applications, as shall be by him administered to you. This, this is the way to a perfect recovery and fulness of comfort.'

'Although, therefore, you may, perhaps, through God's goodness, attain to such a measure of knowledge and resolution, as to be able to give yourself satisfaction

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concerning the state of your soul; yet it cannot be amiss, out of an abundant caution, to take God's minister along with you, and, making him of your spiritual counsel, to unbosom yourself to him freely, for his fatherly advice and concurrence: the neglect whereof, through a kind of either strangeness or misconceit, is certainly not a little disadvantageous to the souls of many good Christians. . . . We go not about to rack your consciences to a forced and exquisite confession under the pain of no remission; but we persuade you, for your own good, to be more intimate with and less reserved from those whom God hath set over you, for your direction, comfort, and salvation.'—*Bp. Hall, Works*, vii. 451 ff.

1657

* '*The usefulness of a spiritual guide*] "If any cannot quiet his own conscience, etc." . . . This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our souls. . . . I suppose you are to choose only such a person, as will faithfully keep any secret you shall commit to him, and so it can be no publick shame you can fear. . . . The truth is, we are generally so apt to favour ourselves, that it might be very useful for the most, especially the more ignorant sort, sometimes to advise with a spiritual guide. . . .'—*The Whole Duty of Man, Of the Lord's Supper, Sunday*, iii. pp. 87–90. *Lond.* 1728.

1658

* 'We acknowledge that, in Penitence, pastors of the Church have a dependent ministerial power of loosing from sin; but that the primitive imperial original power is God's. God's power is absolute; man's power is only conditional, to loose a man, *if* he be truly contrite and aptly disposed.'

'We acknowledge, that he who is ordained, is enabled by his office many ways to put away sins: . . . 5. By special absolution. The priest absolves; or, to say more properly, God absolves by the priest.' Confession and Absolution.

'Protestants condemn not private confession, and absolution itself, as an ecclesiastical policy, to make men more wary how they offend; so as it might be left free, without tyrannical imposition. . . . By a little shame, which we suffer before our fellow-servant, we prevent that great confusion of face, which otherwise must fall upon impenitent sinners at the day of judgment.'—*Archbp. Bramhall, Protestants' Ordination defended: Works*, v. 190, 213, 222. *Lib. Anglo-Cath. Theol.*

1660–1

* 'Three days before her death, Lady Capel asked and received the Church's last comfort and blessing, the benefit of absolution, which she took with great thankfulness, and showed a heavenly comfort and peace ensuing upon it.'

* 'The day before Lady Anderson died, she desired me to pray with her and absolve her according to the use of the Church of England, which I accordingly did, to her no little comfort.'—*English Women of the 17th Century*, pp. 76, 260.

1661

* 'I shall give but one instance, and that in the office of confession, because it is amongst Christians a kind of Gospel purification. The duty of confession from the penitent to the priest hath been commanded by the Church in the purest times of antiquity; and, however misused by the Church of Rome, hath been reformed and not abolished by this of England. Now some malcontents there were, who thought our Church not clean enough, unless they might sweep away the pavement; and, amongst other things, their stomachs rose against confession. Will not God, say they, be pleased with the acknowledgment

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of the heart, but must that of the mouth be required also? Must we pour out our souls into the ear of the priest? . . . But I would say to such an English or Scottish Naaman, . . . Wash and be clean; that is, confess and be forgiven.'—*Dr. Pierce, Collection of Sermons*, p. 242.

1661

* The Presbyterians, at the Savoy Conference, requested that the form of absolution be declarative and conditional, as, 'I pronounce thee absolved,' instead of 'I absolve thee,' 'if thou doest truly repent and believe.' The Bishops answered, 'The form of absolution in the Liturgy is more agreeable to the Scriptures than that which they desire, it being said in St. John xx., "Whose sins you remit, they are remitted," not, "Whose sins you pronounce remitted;" and the condition needs not to be expressed, being always necessarily understood.'—*Cardwell, Hist. of Conferences*, pp. 332, 361.

1662

'And because it is requisite that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort, or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief, that by the ministry of God's holy word, he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple, and doubtfulness.' (*Communion Service.*)

* 'Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort.'—

'Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent, and believe in him, of his great mercy forgive thee thine offences; And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.' (*Visitation of the Sick.*) Confession and Absolution.

—*Book of Common Prayer of* 1662.

1662

* 'It will appear a lamentable case, to consider, how simple innocent Christians are led on till death in an opinion, that they want nothing requisite for the obtaining and assuring of the pardon of their sins; when it is as manifest, that they want the keys of the Church, as it is manifest, that the keys of the Church are not in use for that purpose.'—*Thorndike, Just Weights and Measures*, xviii. § 7. *Works*, v. 205. *Lib. Anglo-Cath. Theol.*

* 'The greatest part of Christians are bound in conscience to have recourse to the power of the Church, and the keys thereof, for the cure of those sins which are not of themselves notorious.'—*Thorndike*, qu. *Hickes' Treatises*, i. 39. *Ibid.*

1663

* 'The day before his death, Bp. Sanderson received absolution from Mr. Pullin, his chaplain, pulling off his cap, that Mr. Pullin might lay his hand upon his bare head.'—*Gray, Confession*, p. 38.

1677

* 'Likewise, if Christian men, having fallen into sin, or failed of duty toward God, do seriously confess their fault and heartily repent thereof, when the ministers of the Church in God's name and for Christ's sake, do declare (or pronounce) to them so doing or so qualified the pardon of their sin, and absolve them from it; we need not doubt

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that their sins are really forgiven, and the pardon expressed in words is effectually dispensed unto them.'—*Isaac Barrow, Works*, v. 495. *Clar. Press*, 1818.

1679

* 'With us confession is restored to its primitive use, for we direct all men to confess to God; but some also to confess their faults and reveal their doubts to the priest, especially in these three cases; (1) When we are disquieted with the guilt of some sin already committed; or (2) When we cannot conquer some lust or passion; or (3) When we are afflicted with any intricate scruples, particularly whether we may now be fit to receive this blessed Sacrament or no. If any of these be our case, then first, we must choose prudently, preferring our own minister, if he be tolerably fitted, or else we may elect another that is prudent and pious, learned and judicious; one who may manage this weighty concern gravely and privately, and despatch it wisely and fully to our satisfaction.'—*Dean Comber, Companion to the Altar*, p. 132.

* 'We wish that our people, even in time of health (when their conscience is troubled for some great sin, or their souls are assaulted with a violent temptation), would come and make their case known to their spiritual physician, to whom the fathers elegantly compare the priest in this case. . . . But if we have omitted this before, we have more need to send speedily for God's minister in our sickness.'—*Dean Comber, The Offices*, p. 309.

1679

* '*Mem:* That I prepare a draught of my whole life by way of confession, in order to demand an absolution (in the name of God) from the Rt. reverend Bp. Gunning, my first spirituall father, etc.'

'*Mem:* that I did, the evening before this celebration [of the Blessed Sacrament], unburthen my conscience to

this good Bishop (my spirituall guide) and submitted my soule to his test and examination, receiving after the same a solemne absolution on my knees, to my great comfort.' Confession and Absolution.

* 'Having no directions given by the Church for private Confession and Absolution but what is in the Office for the Sick, as to the manner of performance, wee ought to proceed in that method, for the matter of examination, as far as *time*, and *place*, and *person* will permit. The forme of Absolution is there sett downe, and therefore ought to be retained, but as for the forme of prayers before or after, it is left to the discretion of the Minister. And accordingly severall Ministers have severall wayes and methods of performance of itt; more or lesse to edification. The rule of the Apostle, "Let all things be done to edification," ought to guide priests in this, and all other performances."' Dean Granville then gives the form he himself used, according to the 'practise of the most godly and eminent Divines under whom I have had my edification,' viz., the Lord's Prayer, Versicles, *Gloria Patri*, and Psalm 139. 'After this is said the priest takes his place in his chaire,' the penitent kneels down and is questioned by the priest. 'It is expedient and thought good for the ease and incouragement of the Penitent, to have some forme of examination and answers given to him some convenient time before, to consider of for the greater proffit of his soule, and better preparation for soe solemne a duty.' Then follows the absolution in the Office for the Visitation of the Sick, sentences from Scripture, Psalm 32, concluding prayers, and the blessing. A long paper of questions is appended, apparently the 'forme of examination' to be given to the penitent some time before.—*The Remains of Denis Granville*, ii. 40, 41, 147, 148. *Surtees Soc.*, vol. xlvii.

1685

* 'I had thoughts to have added [to the book, *The Crucified Jesus*] a chapter about *confessing* of *Sin* to a

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faithful Minister of God's Word, before Men receive the Communion; but fearing the Book would swell to an unconscionable bulk, I was forc'd to stop where I did. That which made me desirous to have said something of the subject, was, because I find, by converse, that some *Romish Priests* have of late been very busy with several Members of our Church, and made a mighty Stir about this Sacramental Confession, as if our Church were defective in a fundamental Point, because we press no such Thing upon our Communicants. But not to mention that *Mountebanks* do what they can to discourage Men from consulting with discreet and rational *Physicians*, we do not, indeed, make this *Confession of Sins to a Minister*, absolutely necessary to Salvation; nor do we enjoin it upon Pain of Damnation, because we have no Warrant for it in Scripture, which our Church makes the only Rule of her Faith; but that we do not encourage this Confession, as a Thing very convenient, nay, in some Cases necessary, especially where the Sinner's Conscience is burden'd, and oppress'd, and labours under Doubts, is a malicious Slander and Calumny. We find nothing in the Apostle's *Rubrick* for celebrating the Holy Communion, concerning this Confession. But all that he saith, is this, "Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup;" which Christians may certainly do, without confessing their Sins to a Minister. Yet where they are gravell'd [vexed] in this Examination, or find themselves in Perplexity about their spiritual Concerns, Reason requires that they should come to the Priest, who is appointed by God as *Director* of their Consciences; and where *we* find their Souls are touch'd with Remorse . . . there we are ready to impart to them that Absolution which God hath bid us pronounce in his Name to their Comfort, and whereof there is as full and satisfactory a *Form* in our *Liturgy*, as any Christian can desire. It's granted, we do not, as in the *Roman Church*, join the merits of the *Virgin-Mary*, and of the *Saints*, to those of *Christ* in our Absolution, because

we dare not, for fear of committing a heinous Sin; but we absolve, as far as we are impower'd by the Word of God; and he that leaves this Fountain, and hews out to himself Cisterns which can hold no Water, is in Danger of being forsaken by God, and left to his own Delusions and vain Imaginations.'—*Horneck, The Crucified Jesus*,[1] Preface, 6th ed. *Lond.* 1719. Confession and Absolution.

1685

* On the day on which Evelyn buried his daughter is recorded 'the discovery of many papers: one to a divine (not named) to whom she writes that he would be her ghostly father, and would not despise her for her many errors and the many imperfections of her youth, but beg of God to give courage to acquaint him with all her faults, imploring his assistance and spiritual directions. I well remember she had often desired me to recommend her to such a person; but I did not think fit to do it as yet, seeing her apt to be scrupulous, and knowing the great innocency and integrity of her life.'—*Evelyn's Diary*, *March* 16, 1685.

1686

'Doth he [the minister] visit the sick? Doth he, upon their confession, repentance, and faith, (being thereunto desired,) absolve them? Doth he keep secret such their confession?'—*Visitation Articles of Bp. Turner.*

1686

* Bp. Pearson tells a Nonconformist to whom he writes: 'This comfort must be taken from you; for if . . . you desire to make a special confession and receive the benefit of absolution, to which end the priest is

[1] In earlier editions of this work, the *Imprimatur* of Archbp. Sancroft, dated Jan. 12, 1685, is printed on the title-page.—Ed. 1904.

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ordered to use these words: "By the authority of Christ committed to me, I absolve thee of all thy sins;" you will never acquiesce in the absolution, where you acknowledge no commission, nor can you expect any efficacy which dependeth upon the authority.'—*Minor Works*, ii. 237, *ed. Churton.*

1686

* 'There is also a *confession* to be made unto the *Guide of Souls* in cases of a *troubled* and *doubting* conscience; and to the *Church*, in point of *public offence* and scandal. . . . No man, saith our Church, ought to come to the Holy Communion but with a full trust in God's mercy and with a quiet conscience. And if you cannot quiet your conscience with these excellent rules there laid down by the Church, and that you require further counsel and comfort; then she adviseth you to repair to some discreet and learned Minister of God's Holy Word, that you may receive the benefit of Absolution, together with ghostly counsel and advice. . . . And this advice you have good reason to embrace, not only when you come to the Sacrament, but *at all other times, when you have any material doubting concerning the state of your soul.*'—*Addison, The Christian's Manual.*[1]

1687

'The Church of England refuses no sort of confession, either publick or private, which may be any way necessary to the quieting of men's consciences, or to the exercising of that power of binding and loosing, which our Saviour Christ has left to his Church. . . . We exhort men, if they have any the least doubt or scruple, nay sometimes though they have none, but especially before they receive the holy Sacrament, to confess their sins. We propose to them the benefit not only of ghostly advice, how to

[1] This little book received the *Imprimatur* of Archbp. Sancroft, A.D. 1686.—Ed. 1904.

manage their repentance, but the great comfort of absolution too, as soon as they shall have completed it. . . . When we visit our sick, we never fail to exhort them to make a special confession of their sins to him that ministers to them: and when they have done it, the absolution is so full, that the Church of Rome itself could not desire to add anything to it.'—*Archbp. Wake, Exposition of the Doctrine of the Church of England*, Art. x. p. 40. Confession and Absolution.

1693

* 'Our Church doth declare the necessity of such a confession as is useful to the purposes of true repentance: that is, when confession to the ministers of God may be useful for spiritual advice, and for the quieting of any one's conscience, in order to a good life or happy death, and particularly in order to the fruitful receiving of the Holy Communion. . . . Such auricular confession as is in practice in the Roman Church the Church of England hath utterly rejected, it being desired to pry into the secrets of governments, and such private circumstances of actions, which to unveil is neither the interest of private persons nor of priests. "It is more plain," saith our Homily, "that this auricular confession hath not its warrant of God's word." Yet the same Homily earnestly commends to us the confession of our sins before God, and one to another, for reconciliation of offences, and to the minister of God for his ghostly counsel and absolution, and publicly in case of public scandal. . . . And that the moderation of the Church may be more perceived, observe first, that our Church ascribeth not the power of remission of sins to any but to God only; secondly, it constantly holds that faith and true repentance are the necessary conditions of receiving the benefit of remission of sin; thirdly, it asserts what is most true, that the ministers of the Church have a special power and commission, which other believers have not, authoritatively to declare this absolution and remission of sins for the

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benefit and consolation of true penitency, which, if duly dispensed, cannot but have a real effect from the very promise of Christ.'—*Timothy Puller, D.D., on Penance. Tracts of Anglican Fathers*, iii. 304.

1696

* Sir J. Friend and Sir W. Parkins were executed for conspiracy against King William III. Some clergymen absolved them publicly on the scaffold without confession. The two archbishops and twelve bishops made and signed a Declaration, dated April 10, 1696, in which, after quoting the rubric concerning sick persons, they say: 'But here they absolved, and that publicly, persons condemned by law for execrable crimes, without so much as once moving them at that time to make a special confession of their sins, at least of those sins for which they were condemned. . . . If these ministers knew not the state of these men's souls before they gave them absolution, as it is manifest two of them did not . . . how could they, without manifest transgression of the Church's order, as well as the profane abuse of the power Christ has left with his ministers, absolve them from their sins?'—*Wilkins' Concilia*, iv. 267. See also *Cardwell, Doc. Ann.*, ii. 392 ff.

1697–1755

* TESTIMONY OF BP. WILSON.

Bp. Wilson thanked God that his wife had confessed and received absolution in her last illness, in these words: 'For all the spiritual comforts the gracious God did vouchsafe her, the opportunities of receiving the Blessed Sacrament, the prayers of the faithful, the Ministry of Absolution, and the assistance of her pious friends at the hour of death.'

'We have power to receive the penitent, to absolve, and to comfort them. And the same Lord, who gives us this

power, gives all penitents, who submit to it, an assurance that they may depend upon what we do in his name : "Whatsoever ye shall loose on earth shall be loosed in heaven." "Whosesoever sins ye remit, they are remitted unto them." ' Confession and Absolution.

'*Absolution.* "Our Church ascribeth not the power of remission of sin to any but to God only. She holds, that faith and repentance are the necessary conditions of receiving this blessing. And she asserts, what is most true, that Christ's ministers have a special commission, which other believers have not, authoritatively to declare this absolution, for the comfort of true penitents ; and which absolution, if duly dispensed, will have a real effect from the promise of Christ (St. John xx. 23)." '

' . . . Thus profane people speak when they deny that power which Christ has committed to his Church to forgive sins. It is she by Christ, and Christ in her, who forgives by absolution, as well as baptizes for the forgiveness of sins : the same word has established both the one and the other.'

'Absolution benefiteth, by virtue of the power which Jesus Christ has given his ministers. In short, our Lord having purchased the forgiveness of sins for all mankind, He hath committed the ministry of reconciliation to us ; that having brought men to repentance, we may in Christ's name, and in the person of Christ, pronounce their pardon. And this will be the true way to magnify the power of the keys, which is so little understood or so much despised ; namely, to bring as many as we possibly can to repentance, that we may have more frequent occasions of sealing penitents' pardon by our ministry. And now if the sick person has been so dealt with as to be truly sensible of his sinful condition, he should then be instructed in the nature and benefit of confession (at least of such sins as do trouble his conscience) and of absolution.'—*Bp. Wilson's Works*, i. 221 ; iii. 475 ; v. 186 ; vi. 462 ; vii. 68. *Lib. Anglo-Cath. Theol.*

1702

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* 'It is fit also for him to observe, that though our Church presseth particular confession to a priest, only when the conscience is disquieted with sins of deeper malignity; yet it doth not discountenance the more frequent use of it; and, this, too, is so comprehensive a case as to take in great numbers that neglect it, and it is the declared judgment of Bishop Taylor, himself a pious doctor of the sick, that "Confession being useful in all cases, and necessary in some . . . he that for stubbornness or any other criminal weakness shall decline it in the days of his danger, is near death, but very far off from the kingdom of heaven." '—*Isham, Daily Office for the Sick, Directions*, § v. p. 193.

1707

* 'If he still find he is not safe [from relapses into sin], he must after all advise with some discreet minister of God's word, as with a spiritual physician. . . . And when he comes for this ghostly counsel and advice, let him not be ashamed plainly to confess his sins, and to open the whole state of his soul before him whom he consults; relating how, and by what means he comes to be thus entangled in the snare of the devil, that he cannot get out of it. Be sure you conquer the loathness you will find in yourself to make this discovery, for fear it disgrace you in his opinion: and convince yourself that you ought the rather to confess your sins ingenuously, that you may take shame to yourself, and lay yourself low in the presence of God and his minister.'—*Bp. Patrick, A Book for Beginners, Works*, i. 616. *Oxford*, 1858.

1707

* '"Receive ye the Holy Ghost; whosesoever sins ye remit. . . ." As if He should have said, I, the Son of

Man, having power upon earth also to forgive sins, do now commit the same to you ; so that whose sins soever are remitted or retained by you, are so by me also. . . . How great soever the power be, which our Lord committed to his apostles and their successors, for the government of his Church in all ages, it is but ministerial ; they act only under him as his ministers and stewards. . . . Yea, whatsoever power they have of this nature, it is still his power in their hands ; they derive it continually from him, who is always present with them. And therefore, as they themselves need to have a care how they exert this power, or neglect the exerting of it ; so others had need to take care too, that they neither resist nor despise it.'—*Bp. Beveridge, Sermons on the Church, Works*, i. 14. *Lib. Anglo-Cath. Theol.* Confession and Absolution.

1710

* TESTIMONY OF BP. KEN.

'In case, good Philotheus, you do find this examination too difficult for you, or are afraid you shall not rightly perform it, or meet with any scruples or troubles of conscience in the practice of it, I then advise you, as the Church does, to go to one of your superiors in this place to be your spiritual guide, and be not ashamed to unburden your soul freely to him ; that, besides his ghostly counsel, you may receive the benefit of absolution; for, though confession of our sins to God is only matter of duty, and absolutely necessary, yet confession to our spiritual guide also is by many devout souls found to be very advantageous to true repentance' (*Manual*, p. 54).

Bishop Ken pronounced absolution over the dying Charles II., unheeded, indeed, by the king—then in heart a Roman Catholic, and no long time after received into that Communion (see Macaulay's *England*, i. 434)—yet enough to show what was the mind and practice of this great prelate. And in a poem entitled "Absolution," in speaking of the House of Prayer, he wrote—

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'It is a pile magnificent and large,
Of which collegiate pastors have the charge.
Their prelate Salvian over them presides,
To penitents they are sagacious guides;
Confessions private at their chairs are made,
Which they to souls command not, but persuade,
In scandals chiefly, or distress of mind,
But all are to confess to God enjoined.'
(*Christian Year*, p. 437, 2nd ed.)

Again, in "Visitation of the Sick," p. 441—

'To God I have my will resign'd,
To God I elevate my mind,
My ghostly guide has me absolved, and I
Have nought to do but pray, and love, and die.'

Again, in the poem on "Holy Order," after describing the warnings of the chief pastor to notorious sinners—

'When wanton souls who brake baptismal pact
Would league with sin, and with the world contract'—

he continues—

'He Penance's restorative enjoin'd
To mortify the sin, and purge the mind;
True lovers with their tears her lapse bewail'd,
And for her pardon humbly heaven assail'd;
When all her satisfactions were complete,
She begg'd her absolution at his feet.'

And, again, p. 449, speaking of

'Choice under-shepherds carefully ordain'd,'

he describes how

'The state of every soul they justly weigh'd,
And to their wants due applications made;
Wont tenderly saints dying to frequent,
Their love, by their own fervours, to foment;
Saints' tears were by their absolution dried.'

—qu. *Gray, Confession*, p. 50.

1710

* '. . . So that we may still, I presume, wish, very consistently with the determination of our Church, that

our people would apply themselves oftener than they do to their spiritual physicians, even in the time of their health; since it is much to be feared, they are wounded oftener than they complain, and yet, through aversion to disclosing their sore, suffer it to gangrene, for want of their help who should work the cure. But present ease is not the only benefit the penitent may expect from his confessor's aid: he will be better assisted in the regulation of his life; and when his last conflict shall make its approach, the holy man, being no stranger to the state of his soul, will be better prepared to guide and conduct it through all difficulties that may oppose. However, if we have neglected to communicate our doubts and scruples in our health, we have more need of following the apostle's advice when we are sick, viz., "to call for the elders of the Church," and "to confess our faults," in order to engage their "fervent prayers" (St. James v. 14, 16). For this reason, though our Church leaves it in a manner to every one's discretion, in time of health, whether they will be satisfied with a general confession to God and the Church; yet when they are sick, she thinks it proper that they "be moved to make a special confession of their sins to the priest, if they feel their consciences troubled with any weighty matter."'—*Wheatly on The Common Prayer*,[1] ch. xi. sect. 4. § 5. Confession and Absolution

1710

* 'A few days before his death, Feb. 17, 1710, he [Bp. Bull] received absolution, when, in the presence of several persons, he made a solemn confession and declaration of the conduct of his whole life, and so took his leave of the world in a manner the most edifying that could be.'—*Last Hours of Eminent Christians*, pp. 182, 186.

[1] Previously Wheatly expresses his view, that the absolution of the sick properly refers to Church censures.—Ed. 1904.

1714

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* 'All Protestants that I know of do not only . . . but even as to private sins, whereby no particular man nor no society is injured, but only God offended; I say, as to these, they not only allow of, but approve of confession to men, even private confession to men; and more especially such confession as is made to those who are ministers. No one Protestant, so far as we can judge by the public declarations of their faith, is against private confession of sin to any man, much less to a minister or pastor. Nay, they are so far from being against it, that they advise it and recommend it in sundry cases as a most excellent instrument of repentance. So that the Papists do very unjustly traduce and calumniate the Reformation, when they say that the Protestants are against private confession. All that they have done is to regulate it, to set it upon its true basis and foundation, which is done, not by requiring private confession as a thing necessary, but by exhorting men to it as a thing highly convenient in many cases. In all those cases where it can be useful, or serve any good purpose, it is both commended and seriously advised. . . . In all these cases no Protestant (that understands his religion) is against private confession. . . . Confession to a minister is always lawful, and sometimes expedient; and if people amongst us did more practise it, there is no doubt they would find both great comfort and great benefit thereby.'—*Archbp. Sharpe*,[1] *Works*, vii. 158.

1715

* 'But then, if by the power of forgiving sins, properly speaking, he means, as he ought to mean, that conditional, ministerial, derivative power of forgiving sins, which God, in a proper sense, or properly speaking, hath committed

[1] Archbp. Sharpe was the spiritual director of Queen Anne.—Ed. 1904.

to his Church and her priests, then I acknowledge that not only we, upon whom his lordship would be understood to reflect, but all the ancient and sober modern writers upon the power of absolution, have asserted such a power of forgiving sins to be lodged in the Church, and the priests of it, by derivation and commission from God.' —*Hickes' Treatises*, i. 37. *Lib. Anglo-Cath. Theol.* Confession and Absolution.

1718

* 'It may be proper to confess our sins for the quiet and relief of our own minds, or for the removal of any doubt or scruple, to a person capable of directing us, and especially to our spiritual guide, to whom the direction of our consciences is more immediately committed. But the Scriptures have nowhere made this a duty incumbent on us. . . . However, as confession is under certain circumstances a duty; as the priest is our proper spiritual guide; . . . as he is invested with a power, upon our repentance, of remitting sins; and, lastly, as a particular confession of sin is one good evidence of a true repentance—it seems, upon the whole matter, the safest and most comfortable method we can take when we appear in the form of penitents, to make a particular confession of our sins to him, in order to our receiving the stronger assurances of their being in truth remitted to us. . . . It seems highly requisite, if not absolutely necessary, to all true penitents, where the sacerdotal absolution can be had, that, as it is a means God has appointed to declare the forgiveness of sins, it ought to be had. And that he, therefore, who dies without thinking himself obliged to have any regard to the sacerdotal office in this respect, or in contempt of it, dies, to speak in the softest terms, in a very dangerous state; both as he refuses God's pardon in his own way of applying it, and he cannot be supposed, while he does so, to be in other respects a true penitent.

'The objections, whether from weakness or from wickedness of those to whom this power is asserted, are

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altogether trifling. . . . It is a groundless insinuation, and not the less so for being designed as a popular one, that this doctrine concerning sacerdotal absolution subjects the laity to the clergy: it only subjects them to the institution of God.'—*Fiddes, Body of Divinity*, i. 597 ff.

1730

* Matthew Hole, D.D., speaking of persons to whom power of absolution was given by the words, 'Whosesoever sins ye remit,' says: 'First and chiefly to the apostles of Christ; . . . but yet not so as to be confined to them only; for the promise to "be with them to the end of the world" could not be to them in their own persons, who died a little after, but to them that succeed in their office to the world's end; to which time there will be as much need of this office, and the divine assistance in it, as when it was first given. Neither could "the end of the world" relate only to the end of that age, but to the end and consummation of all things, when time shall be no more. Our Church tells us that God "hath given power and commandment to his ministers to declare and pronounce this absolution and remission of sins." He that hath a just authority of doing anything may either do it himself in person, or depute others to do it in his stead. . . . This power Christ exercised himself in person during his stay upon earth; but being about to ascend up to heaven, He delegated it to his apostles and their successors in these words, "Whosesoever sins," etc. . . . Our Church hath three forms of absolution in her public liturgy, all of which are confined only to penitent and returning sinners. The first is declaratory, in this daily absolution; . . . the second is petitionary, in the Communion Service; . . . the third is judiciary or authoritative, in the Office for the Sick, where the priest, upon the hearty confession and desire of the sick person, is empowered to say, "Our Lord Jesus Christ, who hath left," etc.

'This power was given for the ease of dying and

despairing persons, and must therefore be used with great tenderness and discretion, and the rather, because the sentence duly pronounced on earth will be ratified in heaven, and determine their future and final state.'—*Practical Discourses on the Liturgy*, pp. 168 ff. Confession and Absolution.

1741

* 'I had forgot to say a word of confession, which you mention as an advantage in the Church of Rome, which is not to be had in ours. But it may be had in our Communion by any who please to have it; and, I admit, it may be very usefully practised.'—*Bp. Berkeley, Letter to Sir John James, Works*, iv. 278. *Clar. Press.*

1758

* Archbp. Secker states, that though the form of absolution was seldom asked for or used, yet 'whenever people think it necessary, we are ready both to hear them with the utmost secrecy.' And he speaks, too, of the pronouncing them forgiven, if we think they are.—*Sermons*, vol. vi., serm. xiv., p. 357.

1792

* 'And when sick, or wounded by sin, the soul must be recovered and restored by godly counsel and wholesome discipline, by penance and absolution, by the medicines of the Word and Sacraments, as duly and properly administered in the Church, by the lawfully and regularly appointed delegates and representatives of the Physician of souls.'—*Bp. Horne, Discourse* xviii. *on Ephes.* iv. 7. T. i. p. 342.

1827

* Though there is 'not any authority for requiring auricular confession to priests, confession of sin to God is

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an indispensable duty, and confession to priests may sometimes be useful, by leading to effectual repentance; and therefore our Church encourages its members to use confidential confession to their priest, or to any other minister of God's holy word. But this is very different from its being an essential part of a sacrament instituted by Christ or his apostles. A contrite sinner may feel relief in unburdening his mind to his spiritual pastor, and may receive advice and consolation which may soften the pangs of a wounded conscience; his scruples may be removed; his good resolutions may be confirmed.'—*Bp. Tomline, Exposition of the XXXIX Articles: Art.* XXV.

1832

* 'The evils and abuses arising from this custom had so alienated the minds of most men from it, that it was readily dispensed with; but it has proved a misfortune to our Church that the tide of opinion has carried us too far towards the opposite extreme. The Scriptures never speak of confession as obligatory in such a sense as the injunctions of the Church of Rome had ordained. Confession to a priest is nowhere mentioned as absolutely necessary; but reason, as well as the word of God, strongly points out, that to acknowledge our faults, especially to one vested with spiritual authority over us, must be a most effectual means of restraining us from the commission of sin. . . . In the Church of England the confession of particular sins is recommended in the exhortation to the Sacrament, and the Visitation of the Sick; but so little are we accustomed to this most Scriptural duty, that these recommendations are frequently unknown and generally neglected.'—*Bp. Short, History of the Church of England*, pp. 141, 142.

1840–50

* 'We go on working in the dark, and in the dark it will be, until the rule of systematic Confession is revived

in our Church. . . . How absolutely we are in our parishes like people whose lantern has blown out, and who are feeling their way, and continually stepping in puddles and splotches of mud, which they think are dry stones. . . . And this is why I so deprecate the word and the idea of Protestantism, because it seems inseparable to me from "Every man his own absolver;" that is, in other words, the same as "Peace where there is no peace," and mere shadows of Repentance.' Confession and Absolution.

'. . . I see the name of Mr. . . ., mentioned as having been dismissed from a London cure by the Bishop, for preaching a sermon on Confession. I think if I wanted a curate, I should enquire about him. . . . Whoever can discreetly and effectually bring in Confession, will do, I should think, one of the best things for this poor Church as she is at present.'—*Keble, Letters of Spiritual Counsel*, Nos. xix., xxi. *Parker & Co.*, 1885.

c. 1840

* 'The point at issue between the Romanists and ourselves as to Confession, relates (as themselves admit) not to its general advantage, or its necessity in particular cases, or its use as a means of discipline, or the desirableness of public confession before the whole Church, or the great difficulty of true penitence often without it, or the duty of individuals to comply with it if the Church require it; but it is whether confession to men be so essential to absolution, that the benefit of absolution cannot be had without it.'—*Pusey, Note to the Oxford ed. of Tertullian*, i. 374, *ad fin.*

1868

* 'Let no shrinking from the honest and faithful use of the divinely-descended powers that come to the Church and to her priests from the holy words and breath of Christ, let no base fears of worldly objection or scorn lead a priest of God to grudge to his dying brother the clear,

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outspoken, ringing words of holy absolution, which the Church has put into his mouth, which the sad sinner humbly and heartily craves, which his faithful, full confession has earned. Do not mock the dying patient by reminding him that he too is a physician. Do not cheat the broken-hearted penitent by telling him that he is a priest himself. God has provided an express comfort for him in his extremity of distress. God has given to you, and to none but you, the very anodyne for his poor soul's pain. You are cruel, you are faithless, you are untrue to your holy calling and duty, if, out of fear of man, you shrink from using it.'—*Bp. Moberly*, *Bampton Lectures*, 1868, vii. 226, 227.

* A Form of Excommunication

A.D. 1706

Form of Excommunication.

'MY BRETHREN, AND ALL GOOD CHRISTIANS HERE MET TOGETHER,

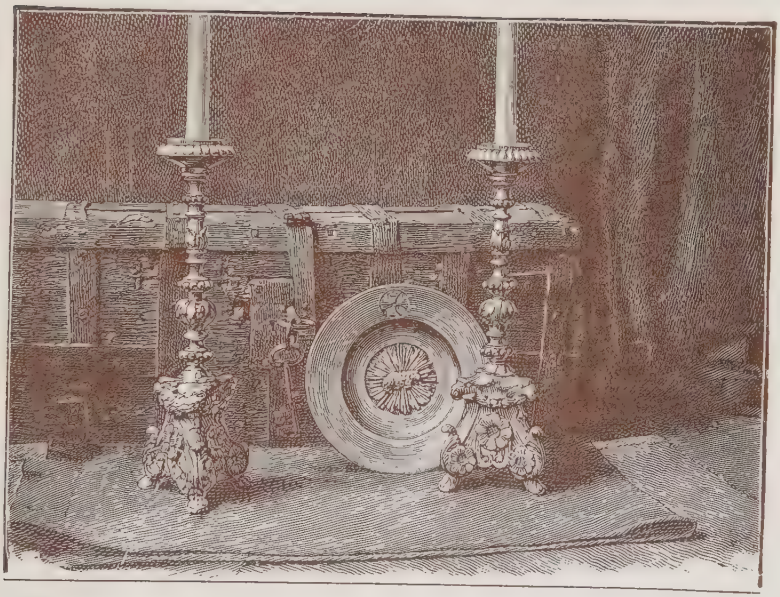
'We are met upon a very *unusual* and *mournful* occasion.

'We have hitherto (blessed be God) preserved, in some good measure, the ancient discipline of the Church; and notorious sinners have been prevailed upon to take shame to themselves in a public confession of their offences, and to desire the prayers of the Church for the grace that is necessary for a *true conversion*.

'I am sorry to tell you that there is a person now under the censures of the Church who utterly refuseth to submit to this wholesome discipline; being more concerned for the shame that attends its censures than *he* is for *his* salvation.

'We have laid before you *his crimes;* and the Christian methods which have been made use of to bring *him* to a sense of *his guilt* and *danger*, and to oblige *him* to make what satisfaction *he* can for the scandal *he* hath given.

PLATE II] [*To face page* 82



Hier. III]

'You will see how very long we have waited in hopes of bringing *him* to submit to the discipline of the Church; until at last our discipline begins to be slighted, as too weak for such offenders. Form of Excommunication.

'However, it ought not to repent us that we have waited with patience, when we consider with what mighty patience God Himself waiteth to be gracious; and that the sentence of Excommunication was never, in the primitive Church, executed hastily, nor until all other probable ways had been made use of *without effect*.

'Now, this being the last remedy which the Church can make use of for awakening obstinate offenders, the whole Church ought to be satisfied upon what grounds, and by what authority, we pronounce this sentence; and what will be the effects of such a sentence, when passed according to the will and appointment of Jesus Christ.

'The Holy Scriptures tell us that our Lord Jesus Christ, who came to seek and to save His lost creatures, has appointed divers ordinances for the conversion and salvation of men.

'For instance:—He has appointed *Preaching*, to draw men to Him; He has appointed the Sacrament of *Baptism*, by which we are admitted into His household the Church; and that of the *Lord's Supper*, as a pledge of His love and of our communion with Him. And, lastly, He hath ordained *Godly Discipline*, that such who do not live as becomes their Christian profession, may be reproved, corrected, and amended, or else cast out of His Church.

'And all these ordinances are committed unto His ministers, who are also called His *stewards*, because to them He has committed the keys of His house and kingdom, that is, the Church; that they may admit such as are worthy, and that they may shut out such as behave themselves disorderly in His family.

'Jesus Christ, I say, committed this power to His apostles, and they to their successors, with this assurance from His own mouth, *He that heareth you, heareth Me; and he that despiseth you despiseth Me, and Him that sent Me.*

Form of Excommunication.

'So that you see, whoever makes a jest of Church discipline makes a jest of an ordinance of God; and a man may as well despise the whole Christian Religion as *this* power, which is as much the ordinance of Jesus Christ as preaching, or the use of the Sacraments.

'The most unlearned Christian will understand this; when he is asked, For what end he was baptized, he will answer, that he might thereby be made *a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.*

'But why does he believe that Baptism does give him a right to these blessings? Why, because Jesus Christ gave power to His ministers to baptize all nations; that such as are baptized into Christ have put on Christ; that is, are members of Christ's body, which is His Church.

'Now, will not our Lord Christ, who has promised to own you for His children when His ministers have admitted you into His Church by Baptism,—will He not also disown you when the same ministers, *acting in His Name*, shall, by the same power of the keys, shut you out of His Church?

'For if you believe that they receive you into Christ's Church by *Baptism*, you must believe that they shut you out as effectually by *Excommunication.*

'In short, every Christian, when he is baptized, is admitted into the Church upon a most solemn promise to live as a Christian ought to do; if he does not do so, those very ministers who admitted him are bound to *exhort*, to *rebuke*, and to *censure* him; and if these methods will not do, to *excommunicate* him, that is, to cut him off from the body of Christ, and from God's favour and mercy. Not that he may be lost for ever, but that he may see his sad condition, and repent, and be saved.

'The Form of Excommunication made use of by the apostles of our Lord was *by delivering offenders to Satan.* Now, because this is laughed at by profane people who do not know the Scriptures, I will shew you what that means: The Spirit and Word of God has told us that the devil

has a kingdom and subjects over whom he reigns; that is, *over the children of disobedience:* Form of Excommunication.

'That Jesus Christ has also *His* kingdom and subjects; and when the apostles gained over any of the subjects of Satan unto Christ, they are said to *turn them from darkness to light, and from the power of Satan unto God.*

'Now, when any of Christ's subjects become rebellious, and refuse to be governed by the laws of the Gospel, His ministers are bound to admonish them of their sin and of their danger; and if they refuse to obey their godly admonitions, then to turn them out of that society of which Christ is the Head; and consequently, *such persons* fall under the power of Satan again, who useth his subjects like slaves. And God permits him to do so, that sinners, if they are not utterly lost, may with the prodigal, when he was forced to herd with swine, see the state they are fallen from, and repent, and desire to get out of the snare and power of the devil, and be restored to the favour of God.

'So that Excommunication is made use of, *not as a punishment only*, but as a *remedy;* that sinners seeing the evil state they are in, being deprived of all hopes of salvation while they are out of the Church, may desire to be restored to God's grace, from which they are fallen, that they may work out their own salvation with more fear for the time to come.

'But here I must take notice of one thing which often hinders the Discipline of the Church from having this good effect upon sinners. They are apt to say, *If I am shut out of this Church, I can go to another.* Why, has Christ more Churches than one? "Is Christ divided?" saith the apostle. Do not all Christians profess to believe one *holy, apostolick* Church? And is not this Church a member of that holy Church? And have not the ministers of Christ *here* the same authority from their Lord and Prince as any other Christian bishop, namely, the authority of binding and loosing? And will not our sentence, when we proceed according to the rules which Christ hath given

Form of Excommunication.

us, be confirmed in heaven? If so, what advantage will a sinner get by going to another society, if after all Jesus Christ shall confirm the sentence of his former pastor? and for want of being reconciled by him, shall shut him out of heaven?

'It is true our Lord hath not given us any power to compel men by *outward force* either to come into or to continue in His Church; but will people for this reason despise the power which Christ hath given us? They will hardly do so, if they know what St. Paul hath said upon this: "The weapons we use" (saith he) "are not carnal, *but mighty through God*;" that is, God can humble the stoutest sinner, and make the power of His ministers effectual, when they use their power for His glory, and according to His will.

'You see, good Christians, that we take upon us no authority but what Christ has given us, what His apostles exercised, and what we are bound by our most *solemn vows* to exercise.

'Every bishop, for instance, at his consecration solemnly promises, *that he will correct and punish disobedient and criminous persons within his diocese, according to such authority as he has by God's Word.* What authority he has by God's Word you have already heard. And all serious Christians must acknowledge that we should become adversaries to ourselves, to our Church, and to our country, if we should suffer Church discipline to fall into decay, while we are warranted and bound, both by the laws of God and of this land, to exercise it; especially when vices of this kind begin to grow upon us.

'Only let us take care that we use *this authority* as the apostle directs, *for edification, and not for destruction.*

'And if we must be forced to shut this unhappy person out of the Church, let it be with the same compassion and reluctancy that a father turns his rebellious child out of his house; not with a desire that he should starve, and be lost for ever, but that, being made sensible of the misery of being out of his father's house, he may more

earnestly desire to return and be received into favour, and become a more dutiful child for the time to come. Form of Excommunication.

'God has infinite expedients to bring back sinners that are gone away from Him. We know how the prodigal son was brought to a sense of his condition by the miseries he met with when he was from under his father's care; how David's eyes were opened by a parable; how Manasseh became an instance of repentance when in bonds: and we should not despair, but be confident rather, that God will bless His own institutions in the hands of us His ministers, for the good of all such persons as draw these censures upon themselves. And it will be far from being severity to them, if by these means they be brought to a sense of their evil condition, *and their souls be saved in the day of the Lord Jesus.*

'This is the design of Church censures; and that they may have this good effect, the apostle has given directions to all Christians not to accompany with such, that they may be ashamed. And our holy Church in her Articles, as you will find it in the Thirty-third Article of the Church of England, has declared in these words: *That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.*

'Pursuant to which Article, the Church in the eighty-fifth Canon appoints, that *All persons excommunicated, and so denounced, be kept out of the church by the churchwardens:*

'And in the sixty-fifth Canon directs, *That all such as stand lawfully excommunicated shall every six months be openly denounced and declared excommunicate; that others may be thereby admonished to refrain their company and society.*

'As for any temporal penalties or incapacities which an excommunicate person may be exposed to, these do not properly belong to the Church; they are no part of our sentence; they are altogether in the hands of the civil

Form of Excommunication.

magistrate. Our sentence is purely spiritual; it is the sentence of Jesus Christ, and only concerns the good of the souls of those *He* has committed to our care. It is part of that ministry which we received by the imposition of hands, and which we most humbly pray God to enable us to exercise, to *His glory*, to the putting a stop to the growing vices of the age, and to the edification of the Church of Christ, which He hath purchased with His blood. *Amen.*'

THE SENTENCE.

'It is with great reluctancy, God is our witness, and after many prayers to God for their conversion, that we proceed to this *last remedy* which Christ has appointed for the conversion of sinners.

'But we hope you are not shut out that you may ever remain out of the Church; but that you may become sensible of your errors, and return with more zeal to your heavenly Father.

'In the meantime, we must do our duty, and leave the event to God.

'In the name of Jesus Christ, and by the authority which we have received from Him, we separate you from the Communion of the Church, which He has purchased with His blood, and which is the society of all faithful people; and you are no longer a member of His Body, or of His Kingdom, until you be openly reconciled by penance, and received into the Church by a Judge that hath authority so to do.'

When persons excommunicated are received back into the Church.

'I, an unworthy minister of Jesus Christ, by the same authority and power, even that of our Lord Jesus Christ; by which, for thy obstinacy and other crimes, thou hast been excluded from the Communion of Christ's Holy Church: —by the same power I do now release thee from

that bond of Excommunication, according to the confession now made by thee before God and this Church; and do restore thee again unto the Communion of the Church of Christ; beseeching the Almighty to give thee His grace, that thou mayest continue a worthy member of the same unto thy life's end, through Jesus Christ our Lord. Amen.' Form of Excommunication.

—*Bp. Wilson's Works*, vii. 121 ff., *Lib. Anglo-Cath. Theol.*

* A Form of Receiving Penitents

A.D. 1706

'*To be duly and devoutly observed in all Churches and Chapels within the Diocese of Man.* Form of Receiving Penitents.

'*After Morning Prayers, the person who is censured to penance, standing in the accustomed place and habit, the Minister shall exhort him as follows:—*

'*Brother,—*

'The Church being a society of persons professing to live in the fear of God, and expecting the judgments of God to fall upon them if His laws are broken without calling the offenders to account; it is reasonable that every member of this society who has been guilty of any scandalous offence should either openly confess *his* sins, and promise reformation for the time to come; or else be cut off from the Body of Christ, which is the Church.

'Now, to awaken you to a true sense of your condition, I will set before you the Word of God; that you may certainly know what will be the end of a wicked life, and that knowing the terror of the Lord, you may speedily turn unto Him and make your peace.

'Hear then what the Apostle St. Paul saith of great offenders:

'"Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards,

Form of Receiving Penitents.

nor revilers, nor extortioners, shall inherit the Kingdom of God."

'Hear also what the same Apostle saith :

'"Now the works of the flesh are these, adultery, fornication, uncleanness, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

'"It is a fearful thing to fall into the hands of the living God, who can destroy both body and soul in hell ; where the worm dieth not, and the fire is not quenched."

'These being the very words of God, you will do well to consider into what a condition you have brought yourself. And indeed the only comfort you have is this, that you are yet alive, and that the day of grace and repentance is yet afforded you. Which that you may make use of, I must also let you know what God has declared concerning such as repent and turn unto God, and bring forth fruits meet for repentance.

'"To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him."

'"If we confess our sins, God is faithful and just to forgive us our sins."

'And our blessed Saviour, to shew us what great compassion God has for him that has gone astray and returns to his duty, He represents Him as a man who having found his lost sheep, takes it upon his shoulders, rejoicing.

'And in another parable, to make us understand the love of God for penitent sinners, He shews us how we may hope to be received, even as a compassionate father received his prodigal son, when once he became humble and sensible of his faults ; he embraced him, he clothed him, he rejoiced with his whole family. And such joy there is amongst the Angels of God when a sinner repenteth.

'Such great encouragement you have to return to God. But then you must do it sincerely; you must not only appear outwardly a penitent, but with a true penitent heart come before God and His Church. Which if you do, you will not look upon this as a punishment inflicted upon you by the Church, but as a wholesome medicine administered for the good of your precious soul. Without which you might have gone on adding sin to sin, until there had been no more space for repentance. Form of Receiving Penitents.

'You will suffer yourself to be admonished; acknowledge your offence; and give glory to God, in owning His power to punish you in the next life, though you should escape in this.

'You will testify to others that it is indeed an evil thing and bitter to forsake the Lord. And owning this so publicly, you will be ashamed to return to the sins you have repented of.

'Then we shall all pray to God that He would for Christ's sake accept of your repentance; that He would enable you to live for the time to come in obedience to the laws of Jesus Christ, that your soul may be saved at the day of judgment.

'These are the wholesome ends the Church proposes in her censures; following herein the Apostle's directions, "in meekness instructing those that oppose themselves, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

'Therefore (*dear brother*) consider that you are in the presence of God, the searcher of hearts. You may indeed deceive this congregation with a feigned repentance, but you cannot deceive Him that made you; who, if you dissemble in this matter, will shut you out of heaven, though you continue a visible member of His Church here.

'But that we may take all due caution, I must in the name of this congregation ask you these questions:—

'Are you from your heart sorry for the sin you have committed?

'*I am.*

Form of Receiving Penitents.

'Will you be more careful for the time to come, and by God's help avoid all temptations to it?

'*I will.*

'Will you constantly pray to God to assist you to do so?

'*I will.*

'Do you desire the forgiveness of all good Christians whom you may have offended?

'*I do.*

'And do you desire that others, seeing your sorrow, may beware of falling into any grievous sin?

'*I do desire it.*

'Will you take patiently the admonition of such as after a Christian manner shall advise you, if they shall see you forget yourself, and the promises you have now made?

'*I will.*'

Then shall the Minister say,

'May the gracious God give you repentance to life eternal; receive you into His favour; continue you a true member of the Church of Christ; and bring you unto His everlasting kingdom, through the same Jesus Christ our Lord. *Amen.*'

After which he shall speak to the Congregation as follows:

'Seeing now, dearly beloved brethren, that this person is moved by the good Spirit of God to confess *his* sins, and to be afflicted for them:

'Let us, that we may mourn with *him* as becomes good Christians, consider that we are all subject to sin and to death eternal:

'That there is nothing so vile and wicked which we should not run into, did not the grace of God prevent us:

'That therefore we have nothing to value ourselves for above others, but what the good Spirit of God has given us.

'*Let him then*, as the Apostle advises, *that thinketh he standeth, take heed lest he fall.* Let us ever remember the words of Christ, *Watch and pray, that ye enter not into temptation*; because our adversary the devil, as a roaring lion, walketh continually about, seeking whom he may devour. Form of Receiving Penitents.

'Let us learn never to be ashamed to acknowledge our sins, but let us confess and forsake them, that we may find mercy. For it is far better to suffer shame here, than the wrath of God hereafter.

'In a word, let us all with penitent hearts call our sins to remembrance, and judge ourselves, though we are not censured by the Church. Let us confess our sins unto God, who is most willing to pardon us, if we turn unto Him with all our hearts, steadfastly purposing to lead a new life. Which God grant we may all do, for Jesus Christ His sake. *Amen.*'

Then shall be said distinctly the fifty-first Psalm, together with the Prayers appointed (in the Commination Office) for Ash-Wednesday.

'My Brethren,

'In the Form for receiving Penitents, there ought to have been a prayer for persons performing penance, who are not yet to be received into the peace of the Church; I have therefore sent the inclosed Form of Prayer, which I desire you to take a copy of, to be constantly used on such occasions. I mean, where people do penance for the great crimes of adultery, fornication, perjury, or incest. For lesser faults, I think, it may be omitted.

'I make no doubt but so edifying a practice, so very agreeable to the way of the primitive Church, and so reasonable in itself, will be approved by you all, and conscientiously complied with.

'I am your affectionate Friend and Brother,

'Tho. Sodor and Man.'

Fasting before Communion

A.D. 1550

Fasting before Communion.

* Martin Bucer, writing to Hooper in November, 1550, says :—'It is evident that our Lord Jesus Christ, as regards the ministry, and the word, and the sacraments, has prescribed to us, in his own words, only the substance; and has left his Church at liberty to order everything else that appertains to the decent and useful administration of his mysteries. Hence we celebrate the Sacred Supper, neither in the evening, nor in a private house, nor recumbent, nor among men only. . . .'[1]—*Gorham's Reformation Gleanings*, p. 204, qu. *Perry's Notes on the Purchas Judgment*, p. 273.

1550

* Peter Martyr, writing to Hooper on November 4, 1550, says :—'At this day we so administer the Eucharist in the morning time, that after dinner we will not have the communion in the sacred assembly.'—*Ibid.*, p. 206, qu. *Ibid.*, p. 273, *note*.

1552

* '*It is best to come to Christ's banquet fasting*] Moreover, in that the text saith, that "whiles they were eating, Jesus took bread" and ordained his last supper, some do reason hereof, that the sacrament is not to be received fasting, as the custom now is, but after other meats and drinks, after a certain refection, banquet, or maundy; which, they say, those that be rich should make, to refresh the poor and needy. For the defence of this maundy they allege not only Christ's example, but also where it is written, that the Corinthians indeed kept such a maundy. But Paul reprehendeth them therefore, and disannulleth

[1] This and the following extract refer but indirectly to the subject of Fasting before Communion.—Ed. 1904.

sins; in all temptations succour us, that no wickedness may get the dominion over us; but that continuing in the peace and unity of the Church unto our lives' end, we may be made partakers of everlasting happiness with Thy Saints in Heaven, through Jesus Christ our Lord and Saviour. *Amen.*' Form of Receiving Penitents.

Then shall the Minister say,

'May the gracious God give you repentance unto life, etc.'

'*At our annual Convocation at Bishop's Court, Thursday in Whitsun Week, May* 16, 1706.

'*That the discipline of this Church may not degenerate or fall into contempt, it is thought meet by this Convocation, that the Form above-mentioned be religiously observed* (*in the mother tongue*) *in all Churches and Chapels of this Diocese; and that none omit it under penalty of the severest Ecclesiastical Censures.*

'*That the Minister and Churchwardens, with some of the gravest of the parishioners, shall,* bona fide, *certify unto the Bishop, that all this was performed after a decent and Christian manner; which certificate, the person who has performed this censure shall be directed by his Pastor to bring himself within seven days* (*not to send it by any other person*) *that he may receive the Bishop's blessing, and such spiritual counsel and advice, as may tend to the good of his soul.*

'Tho. Sodor and Man.
'Sam Wattleworth, Archdeacon.

'Robert Parr.	'Matth. Curghey.
'Jo. Curghey.	'J. Woods.
'Tho. Allen.	'Ewan Gill.
'Jo. Parr.	'Tho. Christian.
'Hen. Norris.	'Wm. Gell.'
'Jo. Cosnahan.	

—*Bp. Wilson's Works*, vii. 128 ff. *Lib. Anglo-Cath. Theol.*

Fasting before Communion

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their custom as an occasion of gluttony, of drunkenness, of pride, of contention, and other misbehaviour in the church, saying unto them : "Have ye not houses to eat and drink in? or else despise ye the congregation of God?" And again : "If any man hunger, let him eat at home ; that ye come not together unto condemnation." Nor Christ did not celebrate this sacrament after other meats and drinks, to stablish any such custom, nor to give us any example to do the like ; but rather to teach us, that our sacramental bread is succeeded instead of the Jews' Easter lamb, and that their ceremony is now disannulled and abrogated. Therefore the universal church commonly, according to Paul's mind to the Corinthians, useth now to celebrate the Lord's supper fasting, without any maundy, and not after other meats. Notwithstanding, as he doth well which cometh fasting to the Lord's table, so he doth not ill which, by occasion, cometh after that he hath eaten and drunk.'—*Roger Hutchinson*, *Works*, p. 221. *Parker Soc.* Fasting before Communion.

1584

* Cosin, when Dean of the Arches, speaks of the Primitive Church having altered 'the time of the receiving the Sacrament of the Eucharist, being according to the institution usually received after supper, to have it received as it is in the morning fasting.'—*An Answer to an Abstract of certeine Acts of Parliament*, p. 60, A.D. 1584, qu. *Hall*, *Fasting Reception of the Blessed Sacrament*, p. 30, 2nd ed. 1882.

1638

* 'As for our Communion there can be no excesse. . . . For the people have warning a weeke at least before to prepare themselves, and they receive alwayes fasting before.'—*Dr. Featley*,[1] *Stricturae in Lyndomastigen*, *Lond.*

[1] Dr. Daniel Featley was a zealous Puritan, for twelve years domestic chaplain to Archbp. Abbot. He held the rectories of Lambeth, All Hallows, Bread Street, and of Acton, and was the last Provost of Chelsea College.—ED. 1904.

Fasting before Communion.

1638, *being a Supplement to* '*A Case for Spectacles*,' *by Sir Humphrey Lynde.*

1661

* 'Mar. 31 [1661] Sunday there was a sacrament and ordination of ministers made in the Cathedral of Christ Church by Dr. Robert Skinner, Bishop of Oxon. Saule Bradley, M.A., Fellow of New College, was one of the persons to have Holy Orders conferred on him; but he having been used to eat breakfasts, and drink morning draughts, being not able to hold out with fasting . . . fell in a sonne [swoon] and disturbed for a time the ceremony. At length some cordial being procur'd, it set him up again; yet he could hardly keep himself from a second sonning.'—*Wood's Life and Times*, *Oxford Hist. Soc.*, vol. i., p. 388.

1667

* TESTIMONY OF BP. JEREMY TAYLOR

[The date of Bishop Jeremy Taylor's birth is uncertain; he was baptized on August 15th, 1613, and died in the same month 1667, five years later than the last revision of the Book of Common Prayer.—Ed. 1904.]

'Fasting before the Holy Sacrament is a custom of the Christian Church, and derived to us from great antiquity; and the use of it is, that we might express honour to the mystery, by suffering nothing to enter into our mouths before the symbols. Fasting to this purpose is not an act of mortification, but of reverence and venerable esteem of the instruments of religion, and so is to be understood.' —*The Life and Death of the Holy Jesus*, *Part* ii., *discourse* 13, *of the Manner of Fasting*, § 1.

'Let us receive the consecrated elements with all devotion and humility of body and spirit; and do this honour to it, that it be the first food we eat and the first beverage we drink that day, unless it be in case of sickness or other great necessity; and that your body

and soul both be prepared to its reception with abstinence from secular pleasures, and that you may better have attended fastings and preparatory prayers.'—*The Rule and Exercises of Holy Living. Chapter* iv. *section* 10 *of Preparation to, and Manner how to receive the Holy Sacrament of the Lord's Supper*, § 9. Fasting before Communion.

'It is a catholic custom, that they who receive the Holy Communion, should receive it fasting. This is not a duty commanded by God: but unless it be necessary to eat, he that despises this custom, gives nothing but the testimony of an evil mind.'—*The Rule of Conscience. Book* iii. *chapter* 4, *rule* 15. *The laudable Customs of the Catholic Church, which are in present observation, do oblige the Conscience of all Christians*, § 1.

'It is the custom of the Church of great antiquity, and proportionable regard, that every Christian that is in health should receive the blessed sacrament fasting. The apostles and primitive bishops at first gave it after supper, or together with it; but that soon passed into inconvenience; and some were drunken, and some were empty and despised, and the holy sacrament was dishonoured and the Lord's body was not discerned. . . . [It is] the universal custom of the Church, which in most places from the very days of the apostles prevailed, that the holy eucharist should be given to none but to them that were fasting. . . . It was very reasonable that the Church took up this custom; and, therefore, they who causelessly do prevaricate it, shall bear their own burden, and are best reproved by St. Paul's words, "We have no such custom, nor the churches of God."[1] But sick people and the weak are as readily to be excused in this thing, as the apostles were by Christ, in the case before mentioned.[2]

[1] Bishop Taylor quotes St. Paul's words in condemnation of those who without cause break their fast before communicating.—Ed. 1904.

[2] The allusion here is to our Lord's excusing the disciples, on account of hunger, for eating the ears of corn on the Sabbath, before finishing their principal morning devotions.—Ed. 1904.

Fasting before Communion.

For necessity and charity are to be preferred before such ceremonies and circumstances of address.'—*The Worthy Communicant. Chapter* vii. *section* 1, *of the Circumstances and Manner of Reception of the Divine Mysteries. Ed. Eden.*

1668

* 'The usual hour for the solemnity of this [Communion] Service was anciently, and so should be, Nine of the clock, Morning . . . it is the most convenient hour for all to meet, and dispatch this with other offices *before Noon.* For, till the Service was ended, Men were perswaded to be fasting; and therefore it was thought fit to end all the Service before Noon, that people might be free to eat.'

'This Sacrament should be received fasting. And so was the practice of the universal Church, says St. Augustine, which is authority enough (in things of this nature, namely, circumstances of time, etc.) to satisfy any that do not love contention (1 Cor. xi. 16). Yet it will not be amiss in a word to shew the reasonableness of this catholic usage. And the first reason may be this; because our minds are clearest, our devotion quickest, and so we are fittest to perform this most high service, when we are in our virgin spittle, as Tertullian expresses it. A second is this; it is for the honour of so high a Sacrament, that the precious body of Christ should first enter into the Christian's mouth before any other meat.'—*Bp. Sparrow, A Rationale upon the Book of Common Prayer*, pp. 196, 219. *Oxford*, 1843.

1677

* 'Having thus finished your closet devotions, you go forth to the church or chapel fasting, that so a portion of God's Table may be the first morsel.'—*Edward Lake, Officium Eucharisticum*,[1] qu. *Hall, Fasting Reception of the Blessed Sacrament*, p. 31.

[1] This work had the *Imprimatur* of the Archbp. of Canterbury, dated June 13, 1677.—Ed. 1904.

1685

* After giving three reasons to show that 'it is not absolutely Necessary to eat the Lord's Supper Fasting,' Horneck adds, 'Notwithstanding all this, to receive it Fasting is a Thing very convenient. (1) Because it quickens Devotion: (2) To receive it Fasting, is an Act most agreeable to the mortifying Prospect of Christ's Death and Passion: (3) To receive the Lord's Supper Fasting hath been the Practice of the Christian Church for many Hundred Years . . . So that we may truly say, that this Communicating with an empty Stomach hath been the Practice of most Christian Churches ever since the Apostles' Days . . . and what hath been so punctually observed by most Churches of the World, ought certainly to weigh much with him that believes the Church to be the *Ground and Pillar of Truth*, as it is called.'—*Anthony Horneck, The Crucified Jesus*, vi. 62–67, 6th ed. *Lond.* 1719. Fasting before Communion.

c. 1700

* 'My soul, thou demandest one thing of me which is not spiritual, it is altogether corporal. Thou requirest me to come fasting to the holy supper of our Lord. If it be necessary to salvation, I will; but if we consider the institution, nothing of that kind is necessary; for it was instituted after supper: nor has the Church made any rule about it. Therefore, as neither the laws of God nor those of our superiors have obliged us, we must use our prudence, and do what we find best. There are some things, my soul, that I shall propose in this case: if thou findest that thy fasting makes thee more devout and serious, and that thou art in a better frame of mind, I should certainly choose to go to the sacrament fasting; or, if it be indifferent, and thou art much the same whether I fast or not, and find it makes no change at all in thee, I would for decency, and with regard to ancient practice, accompany thee to the sacrament fasting.'—*The New*

Fasting before Communion.

Week's Preparation for a Worthy Receiving of the Lord's Supper, part ii. pp. 124, 125. *Lond., no date.*

1729

* 'On Sunday morning she [Lady Stanley] got up very early to receive the Sacrament.'—*Mrs. Delaney's Autobiography*, i. 206.

Fasting before Communion in the Nineteenth Century

* 'I have heard that the second Earl Talbot, who was born in 1777 and died in 1849, and Lord John Beresford, Primate of Ireland, who was born in 1773 and died in 1862, always communicated fasting. This I had from a lady who is both granddaughter of Lord Talbot and niece of the Primate.'—*G. R. Letter in 'The Church Times,'* July 3, 1891.

* 'I have now before me a copy of Jeremy Taylor's *Holy Living*, which belonged to my grandfather, William Fowler, who was a Churchman and Methodist (as Methodism then was). In the margin, opposite to the passage, "Let us . . . doe this honour to it, that it be the first food we eat, and the first beverage we drink that day, unless it be in case of sickness, or other great necessity," he has written with a pencil, "This puts me in mind of my dear grandmother; may I follow her example in that which is good, Amen." '—*J. T. F. Letter in 'The Church Times,'* August 19, 1892.

* 'When I was an undergraduate at Oxford in 1849, a lady, who at that time was between sixty and seventy years of age, told me that when she was first prepared for Confirmation she had been taught to observe this custom [of Fasting before Communion], and that she had always

followed that teaching. Nine or ten years ago in Essex, a gentleman-farmer was celebrating the ninety-sixth anniversary of his birthday, and some remarks having been made about the new-fangled ways of the ritualists, among which "the fuss about communicating fasting" was especially mentioned, the old gentleman observed—"Well, my dears, I can only say that to *me* there is nothing new-fangled about that, for when I was confirmed everybody did so, and I have done so myself ever since." '—*E. D. C. Letter in 'The Guardian,' July* 6, 1892. Fasting before Communion.

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* 'The late Bishop Woodford told me that in his first parish he knew several old people who had always communicated fasting, and would not break the tradition even in illness.

'Lord John Beresford (1773–1862), Archbishop of Armagh, preparing a lady whom I know for confirmation, not long before his death, taught her to communicate fasting, and, I think, told her that he had always done so. He had been educated at Eton and Christchurch.'—*G. W. E. R.*

* 'I can speak from personal knowledge that, in the beginning of the sixties, my grandmother and great-aunt, born in 1791–92, were in the habit of receiving the Holy Communion fasting and early.

'And I believe it had been their custom.

'They were brought up in Scotland, but at the time I mention lived in Devonshire.'—*C. S.*

* 'My father was born in the year 1793 in the Co. Antrim. . . . [He] never, to my knowledge, communicated otherwise than fasting; and that not only at early Celebrations . . . but at mid-day Celebrations, which were not concluded until about 2 p.m.'—*W. Butler.*

* 'In a quiet rectory in Salop lives an old lady, aged ninety-seven, whose memory about matters of her youth is

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quite keen and fresh. Amongst the items she recalls, it is worth recording that she was taught from the very first always to receive the Blessed Sacrament fasting. If all such cases could be collected and recorded, they would form a very considerable body of evidence of traditional practice. Her first communion was not later than the year 1817, long before men talked about Catholic revivals.' —*D. E. R.*

* 'I remember staying with an elderly lady about the year 1826, who always received the Blessed Sacrament fasting at the mid-day service on Sundays.' — *M. A.* —*Letters in 'The Church Times,' March* 5; *Novr.* 26; *Decr.* 3 *and* 10, 1897.

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* 'That the custom of receiving the Holy Communion before partaking of other food or drink never altogether died out in England, during the laxest periods of the Church's later history, seems a well-established fact. The following incidents, which might doubtless be multiplied, point decisively to this conclusion.

'An aged priest remembers a case in the county of Durham, when some forty years ago, an invalid lady, then far advanced in years, received the Holy Communion privately one afternoon. It was discovered later, to the dismay of those who had arranged the hour of reception, that she was fasting, and that she had never dreamed of receiving otherwise. It was a custom which she had inherited from those who went before her, and she had been a communicant all her life. The invalid lady would probably have received her first Communion about the year 1810.'

'The following incident is recorded in a private letter: "In 1883, I was curate of H. . . . In that year, I was visiting, and about to communicate, an old lady in my district. I spoke about her receiving the Holy Sacrament fasting, whereupon she replied that she should certainly do so. The warmth of her expression struck me at the

moment, and I inquired how she came to know about the subject, and to feel so strongly about it. She replied that she well recollected the practice of her father and mother upon 'Sacrament Sunday,' when the Holy Communion was administered at mid-day: on that Sunday her parents never thought of taking any breakfast. I questioned her as to whether they did not take a cup of tea, or some light refreshment; she replied, warmly, that they would not have thought of such a thing. At the time of this conversation she was about seventy years of age: her recollection would reach well into the second decade of the nineteenth century."' Fasting before Communion.

'A few years ago, the writer received the following letter from an unknown correspondent: "Many years ago, I was working in the parish of . . . Liverpool, under the late . . . I had charge of a girls' guild, a member of which was about to visit her grandmother in the country. The girl came to me in great trouble, to ask advice as to what she should do about her Communions, as in the village the Blessed Sacrament was only celebrated late once a month. My advice was, that she should wait and see how things would turn out, and leave the matter in God's hands. On her return, my first question was, How did you manage about your Communion? She replied, It was all right; on Sacrament Sunday there was no breakfast for any one: Grannie said, she had never heard of having breakfast before the Sacrament, and that her mother and her grandmother never had breakfast on Sacrament Sunday." This took place in the year 1870, carrying back the tradition of fasting reception of the Holy Communion five generations—into the last quarter of the eighteenth century.'

'A brother priest communicated the following incidents to the writer recently: "I mentioned to you two cases of old-fashioned people communicating fasting. The first was that of my own great-grandfather, who died about the year 1840. My father was brought up in his house, and has often told me that even when he received the Blessed

Fasting before Communion.

Sacrament at mid-day, he never took any food previously. The second case I heard of was at W. . . . It was that of J. D., who died in 1879, aged seventy-seven years. His daughters, who are living here, tell me that even within a few weeks of his death, he communicated at the early Service, because from his boyhood he had made a habit of communicating fasting."'

'A well-known priest communicated the following to the writer: "My mother, who died in the year 1874, and in the seventy-fifth year of her age, told me that in her early life she frequently walked to her parish church with an aged Wesleyan, who was a regular communicant. The old man often remarked to her that on Sacrament Sunday he always went to church without his breakfast, for he never would take any food before he received the Lord's Body."'—*Staley, The Practical Religion*, pp. 238–240.

* King George IV. 'was usually in the habit of receiving it [the Holy Communion] alone, and fasting, at ten o'clock.'—*Life of Bp. Sumner*, p. 78.

*' I need not say that we old Tractarians communicated and communicate fasting, but we cannot lay the burden on the shoulders of the weak and sickly.'—*Pusey, Spiritual Letters*, p. 275.

Abstinence from Flesh on Fasting Days

A.D. 1548–62

Abstinence from Flesh on Fasting Days.

* 'In 1548, the second year of the reign of Edward VI., an Act of Parliament was passed (2 and 3 *Edw.* VI. c. 19) ordering abstinence from flesh upon all such days as had formerly been accounted fasting days. In this Act it was enjoined that, for the better subduing of the body to the soul, and the flesh to the spirit, as also for the preservation of the breed of cattle, the encouragement

of mariners, and increase of shipping, all manner of persons should abstain from eating flesh upon the days there named; that is to say, all Fridays and Saturdays in the year, the time of Lent, the Ember days, the eves or vigils of such saints as had been anciently used for fasts by the rules of the Church. (See *Heylyn, Hist. of Reformation*, vol. i. p. 144, ed. *Eccles. Hist. Soc.* 1849.) In 1552, the sixth year of the same reign, Parliament enacted (5 and 6 *Edw.* VI. c. 21), the bishops agreeing, that "every even or day going before the feasts of the Nativity of our Lord, of Easter, of the Ascension of our Lord, of Pentecost, of the Purification and the Annunciation of the Blessed Virgin, of All Saints, of all the said feasts of the Apostles, (other than of St. John the Evangelist, and of St. Philip and Jacob) shall be fasted, and commanded to be kept and observed, and that none other even or day shall be commanded to be fasted." In explanation of the last clause it was added, that "the said Act, or anything therein contained, shall not extend to abrogate or take away the abstinence from flesh in Lent, or on Fridays and Saturdays, or any other (day) appointed to be kept for a fasting day." This statute, after being temporarily repealed by Queen Mary, was re-enacted in the reign of James I. (See *Heylyn, Hist. of Reformation*, vol. i. p. 267.) In Elizabeth's reign, similarly, proclamations ordering the observance of fish days were set forth, but for motives of worldly and civil policy. (See *Hier. Anglic.*, Pt. I. pp. 248, 249; also *Collier, Eccles. Hist.*, vol. vi. pt. ii. bk. vi. pp. 464, 575, ff.)[1]

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'Though motives of civil policy, such as the preservation of cattle and the encouragement of the fisheries, were a convenient mask assumed by parliament in dealing with the subject of fasting, it may be questioned whether the secret motive of such legislation is not more truly revealed in the following manifesto of Archbishop Whitgift, put forth in 1596 of Elizabeth's reign—"Amongst

[1] As examples of the severity with which these laws were enforced, see the extracts quoted on page 109.—Ed. 1904.

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all our sins, whereby we have provoked God justly to plague us with this dearth and scarcity, it is to be thought that none have been more forceable thereunto, than our excess and riot in diet:" wherefore, by the queen's strict command, Whitgift directs "that such as be of better ability do in the fear of God use a greater moderation than heretofore, in their diet; but namely, that by none, of what degree soever, any flesh be dressed or eaten on such days, as by law stand already prohibited, other than such as by reason of infirmity be lawfully thereunto licensed: and that not only on Fridays, and other days by law already appointed for fasting days, no suppers at all be provided and taken by any, either for themselves or household, but also that every one not letted by grievous weakness, do abstain from suppers altogether on each Wednesday at night."' (*Cardwell, Doc. Ann.*, vol. ii. pp. 37, 38.)

'According to the Homilies, put forth in 1562, and ordered to be read in churches, "Fasting, by Christ's assent, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting." (*Of Fasting*, pt. i.) And again, "restraint from some kinds of meats and drink, for certain times and days appointed (*Ibid.* pt. ii.), is enjoined. The Homily quoted "permits two meals" on a fasting day.'—*Staley, The Fasting Days*, pp. 13–16. 2nd ed. *Oxford*, 1899.

1552

In the calendar prefixed to the New Testament published in 1552, the following are marked as 'Fyshe Dayes'—The Vigils of the Nativity, the Purification and the Annunciation of the B.V.M., the Nativity of St. John Baptist, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Michael and All Angels, St. Luke, St. Thomas. —*Editor*, 1904.

1560–1

Abstinence from Flesh on Fasting Days.

* 'The begynnyng of Lent there was on master Adams dwellyng in Lytyll Estchepe, and ther was a proclamasyon mad that yff any bocher dyd kyll any flesse for (Lent, he should) pay xx*l.* at evere tyme so dohyng; and this man kylled iij oxen, and ther was a quest whent on hym, and they cast ym in the fyne to paye the money.'—*Machyn's Diary*, p. 249. *Camden Soc.*

1561–2

* 'The xxxj day of January was a proclamasyon . . . and that Lent be fastyd, with grett charge, penalte, and sumes, and the next tyme be punyssed.'—*Ibid.* p. 276.

1563

* 'In the Year 1563, A Woman, that kept a Tavern at the sign of the Rose at St. *Katharine's*, beyond the Tower, for having Flesh in her House in *Lent*, and that both raw and roasted, was set on the Pillory, for disobeying the Command for keeping *Lent*. And four Women who partook thereof, were set in the Stocks all Night, till their Husbands came to fetch them Home.

'This was in pursuance of a Proclamation by the Queen and Council, *March 1st*, 1559, that no Men, nor Keepers of Tables, should cause to be eaten any Flesh in *Lent*, nor other Time in the Year that was commanded to be so observed by the Church. Nor any Butchers to kill Flesh. But for Breach thereof to pay a great Fine; or else stand Six Hours on the Pillory, and suffer Imprisonment Ten Days.'—*Stow's Survey of the Cities of London and Westminster*, *ed. Strype*, vol. i. bk. i. p. 257.[1] *Lond.* 1720.

[1] See *Machyn's Diary*, *Camden Soc.*, pp. 226 and 304.—Ed. 1904.

Abstinence from Flesh on Fasting Days.

* 'Lewis Randall . . . gave beside £50 to the Treasurer, that the poor Children . . . might eat Roast Meat at Dinner, on every St. *Matthias's* Day, if it fall out of *Lent*. But if it fall in *Lent*, then they are to eat good and well made Furmety, both at Dinner and Supper.'—*Ibid.* vol. i. bk. i. p. 271.

1662

* 'As fasting dayes and fish dayes appoynted by law occurre in their residence, doe they observe them alsoe, as by the Constitutions of the Church and the Statutes of this Realme they are bound to doe?'—*Bp. Cosin's Visitation Articles for Durham Cathedral*, qu. *Remains of Denis Granville*, i. 258. *Surtees Soc.*, vol. xxxvii.

c. 1690

* 'That on all Church fasting daies and daies of abstinence, there shall bee noe flesh eaten in my family but by aged, sick or sickly people, whose health will not permit them to forbear it, and before any of my domesticks take such liberty, I require them to take my approbacion. That when there is a necessity for some flesh on such daies, that it bee noe more than seems necessary.'

'That all the Sundaies throughout Lent shall be flesh-daies, only the second course shall be lesse, and sometimes none at all.'

'That none who cannot eat fish may be necessitated to break Lent by eating flesh, there shall be variety of other things provided, in readinesse, when they shall be called for, as milk, egges, rice, pease, and apples, besides butter and cheese, etc.'

'All shall abstain from flesh who have been admitted to the Sacrament, unlesse they have reason for the same.'—*Remains of Denis Granville*, ii. 156, 157. *Surtees Soc.*, vol. xlvii.

Licenses to eat Flesh in Lent

A.D. 1564

Licenses to eat Flesh in Lent.

* 'However the observation of the fast of Lent was regarded, yet dispensations also for it were granted upon reasonable causes. This favour the Archbishop (Parker) had formerly shewed to John Fox, the martyrologist, a spare sickly man, whom he permitted for his bad stomach to eat flesh in Lent. And for the like favour that reverend man did now again address to him in a handsome Latin letter . . .'—*Strype's Life of Parker*, i. 354. *Oxford*, 1821.

1576

* 'As for dispensations for eating flesh, they were rarely granted, and this upon the physician's testimonial. . . . And in all these dispensations the Archbishop refused more than he admitted.'—*Strype's Life of Grindal*, 325. *Oxford*, 1821.

1589

* 'Received of sir Horatio Paulavisini for his lycence to eate fleshe, 6*s.* 8*d.*'—*Malcolm, Lond. Rediviv.*, i. 345.

1601

* Archbishop Whitgift, in consideration of the infirmities of certain sick persons, permitted 'some few butchers' to kill flesh; 'and what sort of flesh also might be killed was also prescribed them in the said license, viz., such as was fit for the sick to eat, and not forbidden by law. Such a license the Archbishop granted this Lent to two butchers for his liberties within the city of Canterbury; but it was with much importunity: and two more, for the convenience of the whole city, had

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license to kill flesh too.'—*Strype's Life of Whitgift*, ii. 456. *Oxford*, 1822.

1607

* In the ancient register of the Parish of St. Mary, Bedford, the following entry appears: 'Anno Do. 1607. Licenced to eat flesh Rodolphe Spencely for y^e^ time of his sickness February 18. Richard Lowther son of Richard Lowther for y^e^ time of his sickness at y^e^ instance of Lancelot Lodger of y^e^ parish of St. Paul. Lettice Hawes y^e^ wife of Thomas Hawes she being w^th^ child.'—Qu. *The Antiquary*, vii. 208.

1618

* 'The accounts for this period show how frequently dispensations were obtained from the statutory prohibitions of Edward VI. and the proclamations of Elizabeth against eating flesh in Lent. The receipts include many items from butchers for licenses to kill, and from parishioners for licenses to eat meat during that season, *e.g.*

'Of the right worll. Mr. Dctr. Tounson, Deane of Westm., for license by him made to eate ffleshe in the Lent season, videlicet.

'Of the Right honorable Lord Pagett for a licence, xxvis. viiid.

'Twenty six similar receipts are entered in the same year (1618), including Sir Xtofer Perkins, Sir Randolph Crewe, the Lord Knevitt, the Lady ffortescue, and the Lord Bishop of Lichfield, all resident in the parish. The fees, which were applied to the relief of the poor, appear to have been regulated by the social status of the licensees. Thus "Lords" paid £1 6*s.* 8*d.*, Knights and Ladies 13*s.* 4*d.*, and Commoners 6*s.* 8*d.*'—*A Catalogue of Westminster Records deposited at the Town Hall, Caxton Street, in the custody of the Vestry of St. Margaret and St. John, etc., etc., by John Edward Smith, F.S.A. Lond., Wightman and Co.*," 1900, p. 64 note.

1619

'I, James Fludd, D.D. and parson of the church of St. Mary, Newington, do give license to Mrs. Ann Jones, of Newington, the wife of Evan Jones, Gent., being notoriously sick, to eat flesh this time of Lent, during the time of sickness only, according to law in that case provided; *videl.* in the 5th of Eliz. c. 5, and 1st Jacob. c. 29; provided always that during the times of her sickness she eat no beef, veal, pork, mutton, or bacon. In witness whereof we have hereunto set our hands and seal. Dated the 8th of March, 1619.'—*Extract from the Register of St. Mary, Newington. Manning's Surrey*, iii. 452. Licenses to eat Flesh in Lent.

1631

'Whereas John Potts, Esq., and the lady Ursula Spelman his wife, being under my charge and cure, in the parish of Mannington, are persons very sickly, and cannot eat flesh . . . without great peril of their health; I, Paul Amirant, rector of the parish above named, do license the same John Potts, Esq., and the lady Ursula Spelman his wife, to eat such kind of flesh meats, as by the law are tolerated and allowed during the time of their sickness and infirmity.—In witness whereof, I have set hereunto my hand and seal, the 3rd day of February, 1631. Per me Paulum Amyrant, rectorem de Manningtón.'—*Parish Register of Mannington, Norfolk. English Churchman*, cxlviii. 687.

1633

* 'For as much as it doth appeare by certificat under the hand of Edward Wilson, Dr. of Physick, that the Lenton fish dyet will be to the prejudice of the healthes of the bodyes of the Lady Dorcas Clinton and Mtis Mary Pocock, both now residing in the parish of St. Austin's, in London; I do therefore hereby, according to a statute made in the reigne of the late Queene Elizabeth, give

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them license to eate fleshe. Dated this 25 day of March, 1633. By mee John Atkys, curate.'—*Malcolm, Londinium Redivivum*, ii. 89.

1634

* 'Item, received of Mr. Camden for the use of the poore for eatinge meate on ffish daies. 000. 06. 08.'—*Churchwardens' Accts. of St. Margaret Pattens*, in *M.S.*

1639

'*Mem.* That I, Humphrey Chambers, parson of Claverton, did grant a license to eat flesh this day to William Bassett, Esq. of Claverton, by reason of his notorious sickness; which sickness of his yet continuing, I do now continue his said license according to the statute, and have according to the law here registered the same, the day and year above written. In witness whereof I have hereunto set my hand. Humphrey Chambers.'—*Parish Register, Claverton, Somerset.*

1650

* 'All fasting is to be used with prudence and charity: for there is no end to which fasting serves, but may be obtained by other instruments: and therefore it must, at no hand (on no account) be made an instrument of scruple; or become an enemy to our health; or be imposed upon persons that are sick or aged, or to whom it is in any sense uncharitable, such as are wearied travellers; or to whom in the whole kind of it it is useless, such as are women with child, poor people, and little children. But, in these cases the Church hath made provision and inserted caution into her laws.'—*Bp. Jeremy Taylor, Holy Living*, ch. iv. sect. v. § 14; *see also Rule of Conscience*, bk. iii. ch. iv. rule xix. sect. 5. *Ed. Eden.*

1892

Licenses to eat Flesh in Lent.

* 'In the year 1892, the Bishop of Ely put forth the following letter to his clergy in the time of the influenza epidemic.

'Dear brother in the Lord,

'When the Church reformed her offices and her calendar, and directed what days were to be observed as days of fasting or abstinence, she did not lay down any precise rules as to the manner in which such fasting or abstinence should be carried out. Hence has arisen great variety in this respect: some persons following, as far as they could ascertain them, the rules prevailing in the unreformed Church: others such rules as seemed to themselves most reasonable or most edifying: others not observing these days in any way. Of these last I have no occasion to speak; but I know there are many who feel it binding on their conscience to abstain from all meat and to take but little food throughout Lent, and on Fridays, and other appointed days, unless they are by authority dispensed from this duty. Such dispensation appears to me necessary at this time; for if we are bound to obey the rules of the Church, we are no less bound to preserve, so far as we can, our life and strength for the service of God; and we are assured by those qualified to advise us that the best defence against the sickness with which He has visited us is to be found in the maintenance to the utmost of the bodily vigour of all who are liable to be attacked by it. I therefore do hereby dispense from the observance of all days of fasting or abstinence, during the prevalence of the influenza, those persons within the diocese of Ely who have been in the habit of such observance, provided that upon every such day they shall recite with their private prayers one of the penitential psalms. And I request you to make this known to your parishioners by reading this letter from

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the pulpit upon at least one Sunday before the beginning of Lent.

'Your brother in Christ,
'Alwyne, Ely.

'February 15th, 1892.'

The Church's Seasons for Marriage

A.D. 1562

Seasons of Marriage.

*'That it shall be lawful to marry at any time of the year without dispensation, except it be upon Christmas-day, Easter-day, and six days going before, and upon Pentecost-Sunday.' (*General Notes of matters to be moved by the Clergy, etc.*)—*Strype's Annals*, I. i. 475. *Oxford*, 1824.

1570

* Among other articles 'propounded and divulged' by Cartwright at Cambridge in the year 1570 is the following—'xx. Matrimonium certis quibusdam anni temporibus interdicere, papisticum est.'—*Ibid.* I. ii. 382.

1584

*In the year 1584, Archbishop Whitgift wrote to Queen Elizabeth complaining in the following terms of the proceedings of the House of Commons: 'They have passed a bill, giving liberty to marry at all times of the year without restraint, contrary to the old canons continually observed among us; and containing matter which tendeth to the slaunder of this Church, as having hitherto maintained an error.'—*Strype's Life of Whitgift*, I. 391. *Oxford*, 1822.

1597

'Wherefore to begin with the times wherein the liberty of marriage is restrained. "There is," saith Solomon,

"a time for all things; a time to laugh, and a time to mourn." That duties belonging unto marriage and offices appertaining to penance are things unsuitable and unfit to be matched together, the prophets and apostles themselves do witness. Upon which ground as we might right well think it marvellous absurd to see in a church a wedding on the day of a public fast, so likewise in the selfsame consideration our predecessors thought it not amiss to take away the common liberty of marriages during the time which was appointed for the preparation unto and for exercise of general humiliation by fasting and praying, weeping for sins.'—*Hooker, Eccles. Pol.*, v. 73. 4. Seasons of Marriage.

1612–1679

* The following Visitation Articles recognize a law restraining marriage without dispensation at seasons when it was anciently prohibited :—

1612.	Bp. King.	1635.	Bp. Williams.
1619.	Bp. Andrewes.	1636.	Archdn. Kingsley.
1625.	„ „	1636.	Archdn. Pearson.
1628.	Bp. Davenant.	1638.	Bp. Montague.
1628.	Bp. Neile.	1638.	Arcd.Thornburgh.
1630–3.	Bp. Curle.	1640.	Archdn. Bostock.
1630–2.	Archdn. White.	1640.	Archdn. White.
1630.	Bp. Williams.	1662.	Archdn. Pory.
1632.	Bp. Bancroft.	1662–4.	Bp. Henchman.
1634.	Bp. Goodman.	1679.	Bp. Barlow.
1635.	Archbp. Laud.	1679.	Bp. Gunning.

—*Second Report, Ritual Commission, Lond.* 1868.

1621

'Inter impedimenta matrimonium contrahendum impedientia, sed non dirimentia contractum, numerant Pontificii Tempus feriatum; sic etiam Angli. *Solemnizatio*, inquit Lindvodius, *non potest fieri à Dom. prima Adventus*

Seasons of Marriage.

usque ad octavam Epiphaniæ exclusivè, et à Septuagesima usque ad primam Dominicam post Pascha inclusivè, et à prima die Rogationum usque ad septimum diem festi Pentecostes inclusivè. . . . Hæc tempora feriata adhuc observant Angli.'—*Calderwood's Altare Damascenum, etc.*, p. 641, ed. 1078.

c. 1627

* 'The Minister and Churchwardens are to take notice y^t^ no psons be married w^th^ out A Dispensacion from y^e^ Bipp of the y^e^ Diocesse from Advent Sunday until 8 days after the Epiphany and from Septuagessima vntill 8 Days after Easter and from Rogation Sunday vntill Trinity Sunday.'—*Churchwardens' Accts. of the church of Staplegrove, Somerset, in the Brit. Mus.*

1627 and 1663

'Extracted from the Register-book of the parish of South Benfleet, in the county of Essex :—

TO KNOW THE SEASON WHEN MARRIAGE IS OUT OF SEASON.

'*Memento.* It goeth out on February 7th, or on Shrove Tuesday, and comes not in again till Low Sunday : then it goeth out again on Rogation Sunday, and continueth out till TRINITY Sunday, from which time it is in season, until Advent Sunday : then it goeth out till January 13th, and continueth in from thence till February 7, etc. JEFFREY PHILMEAD, *Vicar*.'

'It appears from the same Register-book, that Jeffrey Philmead was inducted into the vicarage of South Benfleet, April 6, 1663.

'The above extract shows that the practice of solemnizing marriages at certain times only, was in use in the English Church at a recent period. The same practice is set forth at the beginning of Bishop Cosin's "Collection

of Private Devotions in the practice of the Ancient Church, called the Hours of Prayer," which was published in 1627. Seasons of Marriage.

THE TIMES WHEREIN MARRIAGES ARE NOT SOLEMNIZED.

From	Advent Sunday Septuagesima Sunday Rogation Sunday	until	Eight days after the Epiphany. Eight days after Easter. Trinity Sunday.

'Some of these being times of solemn fasting and abstinence, some of holy festivity and joy, both fit to be spent in such sacred exercises without other avocations.'—*English Churchman*, clv. 800.

1638

'Have any been married in the times wherein marriage is by law restrained, without lawful license, viz. from the Saturday next before Advent Sunday, until the fourteenth of January; and from the Saturday next before Septuagesima Sunday, until the Monday next after Low Sunday; and from the Sunday before the Rogation week, until Trinity Sunday?'—*Bp. Montague's Visitation Articles.*

1640

'The first is, your forbidding of marriage to all sorts of persons for certain times in the year, in all amounting to upon twenty weeks, wanting not half a quarter of half the year.'—*A Reply to a Relation of the Conference, etc.*, p. 50.

1661

* The following clause was proposed to the Convocation of 1661, to be inserted in the newly revised Book of Common Prayer, after the Table of Fasts in the Kalendar[1]

[1] The proposed clause was, however, rejected.—Ed. 1904.

Seasons of Marriage.

—'By the ecclesiastical laws of this realm, there be some times of the year, wherein marriages are not usually solemnized; as,

From { Advent Sunday / Septuagesima Sunday / Rogation Sunday } until { Eight days after the Epiphany. / Eight days after Easter. / Trinity Sunday.'

—*Bp. Cosin's Works*, v. 523. *See also Bp. Cosin's Correspondence*, ii. 73. *Surtees Soc.*

1675

* '*At the day and time appointed for solemnization of Matrimony*,—We must note, that neither all days of the year, nor all hours of the day, are proper for this office, which also hath its appropriate time, and ought to be done in due season (Eccles. iii. 1). And first for the days of the year, it hath been very ancient in the Christian Church to prohibit all persons from entering upon their nuptial joys on those solemn times which were set apart for fasting and prayer, and other exercises of extraordinary devotions. . . . And there is so great a contrariety between the seriousness that ought to attend the days of solemn religion, and the mirth that is expected at the marriage feast, that it is not convenient they should fall upon the same day, lest we violate religion, or disoblige our friends. Upon these grounds that eminent and ancient council of Laodicea, above thirteen hundred years ago, forbids expressly all weddings in the time of Lent; and about four hundred years after, the collections of Egbert, Archbishop of York (which seems to have been the Saxon's canon law), do forbid marriages to be made upon Sundays, Wednesdays, or Fridays, as being days of more solemn observation for religion. Later canons do add some other times, in which matrimony is not to be performed. One of our own nation, about six hundred and fifty years since, excepts all solemn festivals, Ember-weeks, and from Advent till after Christmas, and from Septuagesima till after Easter; and the times still

observed by some among us are not much different, viz. from Advent Sunday till the octaves of Epiphany (being the festival of Christmas); from Septuagesima Sunday till the octaves of Easter (being the fast of Lent and feast of the Resurrection); from Ascension-day till Trinity Sunday (being the feast of Whit Sunday).'—*Comber, A Companion to the Temple*, vol. iv. sect. i. § 4. pp. 16, 17. *Oxford*, 1841. Seasons of Marriage.

1715

'"We might right well," says the great and judicious Mr. Hooker (l. 5, sect. 73), "think it absurd to see in the church a wedding on the day of a publick fast:" therefore no regular clergyman marries any by banns during the solemn time of Lent, when good Christians ought to be engaged in more serious and heavenly business: and even when a license comes, and the case is somewhat extraordinary, yet he can scarce ever get his own consent to the doing so unagreeable a thing.'—*The Clergyman's Vade Mecum*, 4th ed., p. 199. 12mo. 1715.

* '*Advent.*—This is also one of the seasons, from the beginning of which to the end of the octaves of the Epiphany, the solemnization of marriages is forbidden without special license, as we may find from the old verses:

Conjugium *Adventus* prohibet; *Hilarique* relaxet;
Septuagena vetat, sed *Paschæ Octava* reducit;
Rogatio vetitat, concedit *Trina* potestas.
Law Dict. v. Advent.

'An old translation of these verses is given in *Termes de la Ley*, p. 26, as follows:

Advent all marriage forbids,
Hilary's feast to nuptials tends;
And *Septuagint* no wedding rids,
Yet *Easter Octaves* that amends.
Rogation hinders hasty loves,
But *Trinity* that let removes.

Seasons of Marriage.

'The time for celebrating marriages prohibited by the Council of Trent is not so much curtailed; it is from the first Sunday of Advent to the Epiphany, and from Ash Wednesday to the octave of Easter, inclusively.'[1]—*Hampson, Medii Ævi Kalendarium*, ii. 4.

The King's Majesty's Declaration to his Subjects concerning lawful Sports to be used on Sundays and other Holydays

1617 and 1633

BY THE KING

Declaration concerning Sports.

'Our dear father of blessed memory, in his return from Scotland, coming through Lancashire, found that his subjects were debarred from lawful recreations upon Sundays after evening prayers ended, and upon holydays; and he prudently considered, that if these times were taken from them, the meaner sort, who labour hard all the week, should have no recreations at all to refresh their spirits. And after his return, he further saw that his loyal subjects in all other parts of the kingdom did suffer in the same kind, though perhaps not in the same degree; and did therefore in his princely wisdom publish a declaration to all his loving subjects concerning lawful sports to be used at such times, which was printed and published by his royal commandment in the year 1617, in the tenor which hereafter followeth:—

[1] '*Veilings*.—A name given to some feasts, when marriages might or might not be solemnized in Spain, where veils were used during the ceremony. They stand thus in their almanacs and kalendars:

Veilings shut—Advent Sunday.
Veilings open—Epiphany.
Veilings shut.—Ash Wednesday.
Veilings open.—Low Sunday.
Gent. Mag., Apr. 1755, Jan. 1756.'—Qu. *Hampson*, ii. 384.

PLATE III] [*To face page* 122

Hier. III]

BY THE KING

'Whereas upon our return the last year out of Scotland we did publish our pleasure touching the recreations of our people in those parts under our hand; for some causes us thereunto moving we have thought good to command these our directions, then given in Lancashire, with a few words thereunto added, and most applicable to these parts of the realms, to be published to all our subjects. Declaration concerning Sports.

'Whereas we did justly in our progress through Lancashire rebuke some puritans and precise people, and took order that the like unlawful carriage should not be used by any of them hereafter, in the prohibiting and unlawful punishing of our good people for using their lawful recreations and honest exercises upon Sundays and other holydays after the afternoon sermon or service; we now find that two sorts of people, wherewith that country is much infected (we mean papists and puritans) have maliciously traduced and calumniated those our just and honourable proceedings. And therefore, lest our reputation might upon the one side (though innocently) have some aspersion laid upon it, and that upon the other part our good people in that country be misled by the mistaking and misrepresentation of our meaning; we have therefore thought good hereby to clear and make our pleasure to be manifested to all our good people in those parts.

'It is true, that at our first entry to this crown and kingdom we were informed, and that too truly, that our county in Lancashire abounded more in popish recusants than any county of England; and hath still continued, to our great regret, with little amendment, save that now of late, in our last riding through our said county, we find, both by the report of the judges and of the bishop of the diocese, that there is some amendment now daily beginning, which is no small contentment to us.

'The report of this growing amendment amongst them made us the more sorry, when with our own ears we heard the general complaint of our people, that they were

Declaration concerning Sports.

barred from all lawful recreation and exercise upon the Sunday afternoon, after the ending of all Divine service, which cannot but produce two evils: the one the hindering of the conversion of many, whom their priests will take occasion hereby to vex, persuading them that no honest mirth or recreation is lawful on those days, which cannot but breed a great discontent in our people's hearts, especially of such as are peradventure upon the point of turning; the other inconveniency is, that this prohibition barreth the common and meaner sort of people from using such exercises as may make their bodies more able for war, whenever we or our successors shall have occasion to use them; and in place thereof set up filthy tipplings and drunkenness, and breeds a number of idle and discontented speeches in their ale-houses. For when shall the common people have leave to exercise, if not upon Sundays and holydays, seeing they must live by their labour, and win their living in all working-days?

'Our express pleasure therefore is, that the laws of our kingdom and canons of our Church be as well observed in that county, as in all other places of this our kingdom. And, on the other part, that no lawful recreations shall be barred to our good people, which shall not tend to the breach of our aforesaid laws and canons of our Church: which to express more particularly, our pleasure is, that the bishops and all other inferior clergymen and churchwardens shall for their parts be careful and diligent both to instruct the ignorant, and convince and reform them that are misled in religion, presenting them that will not conform themselves, but obstinately stand out, to our judges and justices: whom we likewise command to put the laws in due execution against them. Our pleasure likewise is, that the bishop of the diocese take the like strait order with all the puritans and precisians within the same, either constraining them to conform themselves, or to leave the county, according to the laws of our kingdom and canon of our Church, and so to strike equally on both hands against the contemners of our authority and

adversaries of our Church. And as for our good people's lawful recreation, our pleasure likewise is, that after the end of Divine service our good people be not disturbed, letted, or discouraged from any lawful recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any other such harmless recreation, nor from having of May-games, Whitsun-ales, and morris-dances, and the setting up of May-poles, and other sports therewith used, so as the same be had in due and convenient time without impediment or neglect of Divine service: and that women shall have leave to carry rushes to church for the decoring of it, according to their old custom. But withal we do here account still as prohibited all unlawful games to be used on Sundays only, as bear and bull baitings, interludes, and at all times in the meaner sort of people by law prohibited, bowling. Declaration concerning Sports.

'And likewise we bar from the benefit and liberty all such known recusants, either men or women, as will abstain from coming to church or Divine service, being therefore unworthy of any lawful recreation after the said service, that will not first come to church and serve God. Prohibiting in like sort the said recreations to any that, though conform in religion, are not present in the church at the service of God, before their going to the said recreations. Our pleasure likewise is, that they, to whom it belongeth in office, shall present and sharply punish all such as in abuse of this our liberty will use their exercises before the end of all Divine services for that day. And we likewise straitly command, that every person shall resort to his own parish church to hear Divine service, and each parish by itself to use the said recreations after Divine service. Prohibiting likewise any offensive weapons to be carried or used in the said times of recreations. And our pleasure is, that this our Declaration shall be published by order from the bishop of the diocese through all the parish churches, and that both our judges of our circuits and our justices of our peace be informed thereof. Given at our manor of Greenwich, the 24th day of May,

Declaration concerning Sports.

in the 16th year of our reign of England, France, and Ireland, and of Scotland the 51st.

'Now, out of a like pious care for the service of God, and for suppressing of any humours that oppose truth, and for the ease, comfort, and recreation of our well-deserving people, we do ratify and publish this our blessed father's declaration, the rather because of late in some counties of our kingdom we find, that under pretence of taking away abuses there hath been a general forbidding not only of ordinary meetings, but of the feasts of the dedication of the churches, commonly called "Wakes." Now our express will and pleasure is, that the feasts with others shall be observed, and that our justices of the peace, in their several divisions, shall look to it, both that all disorders there may be prevented or punished, and that all neighbourhood and freedom with manlike and lawful exercises be used. And we farther command our justices of the assize, in their several circuits, to see that no man do trouble or molest any of our loyal and dutiful people in or for their lawful recreations, having first done their duty to God, and continuing in obedience to us and our laws. And of this we command all our judges, justices of the peace, as well within liberties as without, mayors, bailiffs, constables, and other officers, to take notice of and see observed, as they tender our displeasure. And we further will that publication of this our command be made by order from the bishops through all the parish churches of their several dioceses respectively. Given at our palace of Westminster, the 18th day of October, in the ninth year of our reign. God save the king.'—*Wilkins' Concilia*, iv. 483, 484, fol. 1737.

Extracts illustrative of the foregoing "Declaration"

May Games and May-poles

1585

'The order of them [May games] is thus. Against

May, Whitsunday, or some other time of the year, every parish, town, and village, assemble themselves together, both men, women, and children, old and young, even all indifferently; and either going all together, or dividing themselves in companies, they go, some to the woods and groves, and some to the hills and mountains, some to one place, some to another, where they spend all the night in pleasant pastimes; and in the morning they return, bringing with them birch boughs and branches of trees to deck their assemblies withal. And no marvel, for there is a great lord present amongst them, as superintendent and lord over their pastimes and sports, namely, Sathan, prince of hell. But their chiefest jewel they bring from thence is their May-pole, which they bring home with great veneration, as thus. They have twenty or forty yoke of oxen, every ox having a sweet nosegay of flowers tied on the tip of his horns; and these oxen draw home this May-pole, (this stinking idol rather,) which is covered all over with flowers and herbs wound round about with strings from the top to the bottom, and sometimes painted with variable colours; with two or three hundred men and women and children following it with great devotion. And thus being reared up, with handkerchiefs and flags streaming on the top, they strew the ground about, bend green boughs about it, set up summer-halls, bowers, and arbours hard by it. And then fall they to banquet and feast, to leap and dance about it, as the heathen people did at the dedication of their idols, whereof this is a perfect pattern, or rather the thing itself.'—*The Anatomie of Abuses, etc., by Philip Stubs*, fol. 94, 4to. 1585.

Declaration concerning Sports.

Temp. Eliz.

'Is not this the merry month of May,
When love-lads masken in fresh array?
Youth's folk now flocken in every where,
To gather May-buskets [little bushes] and smelling breere,

Declaration concerning Sports.

And home they hasten the posts to dight,
And all the kirk pillars e'er day-light,
With hawthorn buds and sweet eglantine,
And garlands of roses, and sops in wine . . .
Siker [surely] this morrow no longer ago
I saw a shoal of shepherds out-go,
With singing, and shouting, and jolly cheer:
Before them yode a lusty tabrere,
That to the many a horn-pipe played,
Whereto they dancen each one with his maid.
To see these folks make such jouisance,
Made my heart after the pipe to dance:
Tho to the green wood they speeden them all,
To fetchen home May with their musical,
And home they bring in a royal throne,
Crowned as king; and his queen attone
Was lady Flora, on whom did attend
A fair flock of fairies, and a fresh bend
Of lovely nymphs. (O that I were there,
To helpen the ladies their May-bush bear!)'

—*Spenser's Shepherd's Calendar*, *Ægloga Quinta.*

1844

'The children of the schools, and their parents, upwards of four hundred persons in all, were regaled with tea, cake, and wine, etc., to their hearts' content. . . . Then came the games. There was running in sacks, and running blindfold, jingling, racing, and dancing round the May-pole; while the band played old national airs that our forefathers loved.'—*Account of a Festival in St. James's District, Enfield. English Churchman, Aug.* 22, 1844.[1]

[1] The reader is referred for full information respecting May Games and May-poles, to Brand's *Popular Antiquities*, vol. i. pp. 125–142, new edition; Hone's *Every-Day Book*, vol. i. pp. 542–561; and *Table-Book*, vol. i. pp. 541–551. No lover of the good old games, customs, and festivities of our ancestors, ought to be without the above-named publications.—Edd. 1848.

The Morris Dance

1585

'All the wild heads of the parish conventing together, choose them a grand captain (of mischief), whom they innoble with the title of My Lord of Misrule; and him they crown with great solemnity, and adopt for their king. This king anointed chooseth forth twenty, forty, three score, or a hundred lusty guts, like to himself, to wait upon his lordly majesty, and to guard his noble person. Then every one of these his men he investeth with his liveries of green, yellow, or some other light wanton colour: and as though that were not (bawdy) gaudy enough, I should say, they bedeck themselves with scarfs, ribbons, and laces, hanged all over with gold rings, precious stones, and other jewels. This done, they tie about either leg twenty or forty bells, with rich handkerchiefs in their hands, and sometimes laid across over their shoulders and necks, borrowed for the most part of their pretty mopsies, and loving Bessies, for bussing them in the dark. Thus all things set in order, then have they their hobby-horses, dragons, and other antiques, together with their baudy pipers and thundering drummers, to strike up *the devil's dance* [i. e. the morris dance] withal. Then march this heathen company toward the church and church-yard, the pipers piping, their drummers thundering, their stumps dancing, their bells jingling, their handkerchiefs swinging about their heads like madmen, their hobby-horses and other monsters skirmishing amongst the throng: and in this sort they go to the church (though the minister be at prayer or preaching), dancing and swinging their handkerchiefs over their heads in the church, like devils incarnate, with such a confused noise, that no man can hear his own voice. Then the foolish people, they look, they stare, they laugh, they fleere, and mount upon forms and pues to see these goodly pageants solemnized in this sort. Then after this, about the church they go again and again, and

The Morris Dance.

The Morris Dance.

so forth into the churchyard, where they have commonly their summer-halls, their bowers, arbours, and banqueting-houses set up, where they feast, banquet, and dance all that day, and (peradventure) all that night too. And thus these terrestrial furies spend the Sabbath-day.'[1]—*The Anatomie of Abuses*, fol. 92, 93.

Feasts of Dedication or Wakes, and Church-Ales

1585

Feasts of Dedication.

'*Philoponus.* The manner of them [church-ales] is this. In certain towns, where drunken Bacchus bears sway, against Christmas and Easter, Whitsunday, or some other time, the churchwardens (so they call them) of every parish, with the consent of the whole parish, provide half-a-score or twenty quarters of malt, whereof some they buy of the church's stock, and some is given them of the parishioners themselves, every one conferring somewhat, according to his ability: which malt being made into very strong ale or beer, is set to sale, either in the church, or some other place assigned to that purpose.

'*Spudeus.* But, I pray you, how do they bestow that money which is got thereby?

'*Philo.* Oh, well, I warrant you, if all be true which they say: for they repair their churches and chapels with it; they buy books for service, cups for the celebration of the Sacrament, surplices for Sir John, and such other necessaries. And they maintain other extraordinary charges in their parishes besides.'

'This is their order therein. Every town, parish, and village, some at one time of the year, some at another,

[1] For further particulars respecting the *Morris Dance*, see Brand's *Popular Antiquities*, vol. i. pp. 142–154; and Hone's *Year-Book*, pp. 834–855. The hobby-horse, dragon, etc., are excellently figured in Nash's *Mansions of England in the Olden Time*, first series, Plate xxv., 'Banqueting-Hall, Haddon, Derbyshire.'—Edd. 1848.

(but so that every one keep his proper day assigned and appropriate to itself, which they call their wake-day,) useth to make great preparation and provision for good cheer : to the which all their friends and kinsfolk, far and near, are invited.'—*The Anatomie of Abuses*, fol. 94, 96. Feasts of Dedication.

1744

'The wake-day is the day on which the parish church was dedicated ; called so, because the night before it they were used to watch till morning in the church, and feasted all the next day. Waking in the church was left off because of some abuses. . . . The other in a great many places continues still to be observed with all sorts of rural merriments ; such as dancing, wrestling, cudgel-playing, etc.'—*Tusser Redivivus*, p. 81, 8vo. 1744, qu. *Brand's Popular Antiquities*, ii. 4, new edit.

1602

'For the church-ale, two young men of the parish are yearly chosen by their last foregoers to be wardens ; who, dividing the task, make collection among the parishioners of whatsoever provision it pleaseth them voluntarily to bestow. This they employ in brewing, baking, and other acates, against Whitsuntide : upon which holidays the neighbours meet at the church-house, and there merrily feed on their own victuals, each contributing some petty portion to the stock, which, by many smalls, groweth to a meetly greatness ; for there is entertained a kind of emulation between these wardens, who, by his graciousness in gathering, and good husbandry in expending, can best advance the church's profit. Besides, the neighbour parishes at those times lovingly visit one another, and frankly spend their money together. The afternoons are consumed in such exercises as old and young folk (having leisure) do accustomably wear out the time withal. When the feast is ended, the wardens yield in their accounts to

Feasts of Dedication.

the parishioners; and such money as exceedeth the disbursement is laid up in store, to defray any extraordinary charges arising in the parish, or imposed on them for the good of the country or the Prince's service; neither of which commonly gripe so much, but that somewhat still remainth to cover the purse's bottom.'—*Carew's Survey of Cornwall*, p. 68, qu. *Ibid.* i. 157.

1714

'There were no rates for the poor in my grandfather's days: but for Kingston St. Michael (no small parish) the church-ale of Whitsuntide did the business. In every parish is (or was) a church-house, to which belonged spits, crocks, etc., utensils for dressing provision. There the housekeepers met and were merry, and gave their charity. The young people were there too, and had dancing, bowling, shooting at butts, etc., the ancients sitting gravely by, and looking on. All things were civil, and without scandal. The church-ale is doubtless derived from the Αγαπαι, or love-feasts, mentioned in the New Testament.'—*Introduction to the Survey and Natural History of the North Division of the County of Wiltshire, by J. Aubrey, Esq.*, p. 32, qu. *Ibid.* 158.

Letter of the Bishop of Bath and Wells to Archbishop Laud, concerning Wakes and other Feasts in Somersetshire

1633

'Most Reverend Father in God, and my very honourable good Lord, my humble service presented to your Grace. I received upon the 12th of October last a letter from your Grace, dated the 4th of the same month; wherein your Grace hath required me, by a commandment

from his Majesty, to send for some of the gravest of my clergy, and such as stand best affected to the Church and Government, out of the several parts of my diocese, and by them to inform myself, how the annual Feasts of the Dedication of their Churches have been kept within their several parishes this last year, and how free they have been from disorders. Now, according to his Majesty's pleasure and commandment herein, presently after receipt of your Grace's letter, I sent forth my letters into all the several deaneries within my diocese, for some of the better sort of clergy out of every division, part, and corner of Somersetshire, to come unto me; and so they did upon certain days appointed by me. And I find by the several answers of threescore and twelve ministers, beneficed men, in whose parishes these Feasts are kept, as followeth. First, that they have been kept, not only this last year, but also for many years before, as long as they have lived in their several parishes, without any disorders. Secondly, that upon the Feast-days (which are for the most part everywhere upon Sundays), the Service of the Church hath been more solemnly performed, and the church hath been better frequented, both in the forenoons and in the afternoons, than upon any Sunday in the year. Thirdly, that they have not known or heard of any disorders in the neighbouring towns, where the like Feasts are kept. Fourthly, that the people do very much desire the continuance of those Feasts. Lastly, that all these ministers are of opinion, that it is fit and convenient these Feast-days should be continued, for a memorial of the dedications of their several churches, for the civilizing of the people, for their lawful recreations, for the composing of differences by occasion of the meeting of friends, for the increase of love and unity, as being feasts of charity, for the relief of the poor, the richer sort keeping then in a manner open house, and for many other reasons. Feasts of Dedication.

'This is the sum of their several free and voluntary answers, which I have in writing under their own hands, and will be ready to shew if they be required: which course I

Feasts of Dedication.

took, because it might not be given out hereafter by those who condemn these Feasts, that I did mistake either their words or their meaning. And I do verily believe, that if I had sent for an hundred more of the clergy within my diocese, I should have received the same answer from them all; because not one of those ministers who appeared before me (although they are almost all of them as yet strangers unto me, and most of them strangers one to another,) varied in the substance of his answer from the rest; nay, most of them agree in their very phrases and words, and yet all of them gave their answers severally. So that I may liken these seventy and two ministers in this matter unto the *Septuagint*, or seventy-two interpreters, who agreed so soon in the translation of the Old Testament.

'Now, as I have made a true report of the answers of these ministers, so I desire to set down some observations of my own, which I have collected out of their answers.

'I find, that throughout Somersetshire, there are not only Feasts of Dedication, but also in many places church-ales, clerks'-ales, and bid-ales. The Feasts of Dedication are more general, and generally they are called Feast-days; but in divers places they are called revel-days. They are not known amongst the ignorant people by the name of Feasts of Dedication; but all scholars acknowledge them to be in the memory of their several dedications, and some ministers of late have taught them [the people] so. Divers churches here are dedicated to the Holy Trinity, and they are kept upon Trinity Sunday; but almost all those Feasts which are kept in memory of the dedication of churches unto Saints, are kept upon some Sundays, either before or after the Saints'-day; because (as I conceive) on the week-days the people have not had leisure to celebrate these Feasts. And I find that almost all the Feasts of Dedication are kept in the summer time, between our *Lady-day* and *Michaelmas*, because that time of the year is most convenient for the meeting of friends from all places. In some places they have solemn sermons

preached by divines of good note, and also Communions upon their Feast-days; and in one place in this county, the parish holds land by their Feast. And one minister (who hath been a great traveller) hath inserted in his answer, that in some reformed Churches, namely in Switzerland, these Feasts of Dedication are observed. Feasts of Dedication.

'I find also, that the people generally would by no means have these Feasts taken away; for when the constables of some parishes came from the assizes about two years ago, and told their neighbours that the Judges would put down these Feasts, they answered, that it was very hard if they could not entertain their kindred and friends once in a year, to praise God for His Blessings, and to pray for the King's Majesty, under whose happy government they enjoyed peace and quietness: and they said they would endure the Judges' penalties rather than they would break off their Feast-days. It is found also true by experience, that many suits in law have been taken up at these Feasts by mediation of friends, which could not have been so soon ended in Westminster Hall. Moreover, I find that the chiefest cause of the dislike of these Feasts among the preciser sort, is because they are kept upon Sundays, which they never call but Sabbath-days, upon which they would have no manner of recreation, nay, neither roast nor sod. And some of the ministers who were with me have ingenuously confessed, that if the people should not have their honest and lawful recreations upon Sundays after Evening Prayer, they would go either into tippling-houses, and there upon their ale-benches talk of matters of the Church or State, or else into conventicles.

'Concerning *church-ales* I find, that in some places the people have been persuaded to leave them off; in other places they have been put down by the Judges and Justices, so that now there are very few of them left: but yet I find, that by church-ales heretofore, many poor parishes have cast their bells, repaired their towers, beautified their churches, and raised stocks for the poor;

Feasts of Dedication.

and not by the sins of the people (as some humourists have said), but by the benevolence of people at their honest and harmless sports and pastimes; at which there hath not been observed so much disorder, as is commonly at fairs and markets.

'Touching *clerk-ales* (which are lesser church-ales) for the better maintenance of parish-clerks, they have been used (until of late) in divers places, and there was great reason for them; for in poor country parishes, where the wages of the clerk is very small, the people, thinking it unfit that the clerk should duly attend at church, and lose by his office, were wont to send him in provision, and then feast with him, and give him more liberally than their quarterly payments would amount unto in many years. And since these have been put down, some ministers have complained unto me, that they are afraid they shall have no parish-clerks, for want of maintenance for them.

'There is another kind of public meeting, called a *bid-ale*, when an honest man decayed in his estate is set up again by the liberal benevolence and contribution of friends at a Feast: but this is laid aside almost in every place.

'But I fear I have wearied your Grace with this impertinent discourse of Country Feasts: yet, while I am in this discourse of Feasts, I may not forget one thing wherein I have been desired by a grave and learned divine, dwelling near Taunton, to move your Grace; and that is, that your Grace would be a means that the Judges, in their Lent circuit, might not sit and condemn people on that great Feast-day of the *Annunciation*.

'And so, having carefully endeavoured to perform his Majesty's commandment, I cast myself down at his Majesty's feet, humbly begging his gracious pardon if I have erred in any point: and I desire no longer to live, than I may be able to do God, and his Majesty service in the Church; which, although other bishops can perform with greater abilities than myself, yet none shall perform

the same with more readiness, diligence, and fidelity, than I will do. And so praying for the continuance of your Grace's health and happiness, I leave your Grace to God's blessed protection, and humbly rest, Feasts of Dedication.

'Your Grace's ever to be commanded,

'GUIL. BATH AND WELLS.'

'*Wells, 5th Nov.* 1633.'

—*Canterbury's Doom*, pp. 141–143.

Dedication Feasts still celebrated

1844

'Many villages in the more northern part of our land, perhaps also in the south, still celebrate their annual wake or feast, as it is termed; that is, the anniversary of the consecration of their beloved and antique church: once one of the gladdest, holiest days in the year's long course, now too often degenerated into a season of mere irreligious debauchery, but yet containing within itself the seeds of better things—the dim memorials of old feeling, which, if tenderly nursed, may yet spring up into an abundant harvest of holy thoughts. A few summers ago I was journeying through Yorkshire, and spent a Sunday at Ripon. A beautiful day it was, and the sun shone bright on the grey Minster of that quiet city: and this day was the anniversary of the dedication of that famous church by St. Wilfrid, nigh twelve centuries ago, still called Wilfrid Sunday, still observed as a season of universal rejoicing: and in the walls of that late-made Cathedral church I first heard the praises of that great Saxon Saint proclaimed by him who then and still occupies the decanal stall. . . . The dedication feasts of churches have in two or three instances of late been revived, and we doubt not with the happiest effect.'—*Essays, by Alexander James Beresford Hope, M.A., M.P.*, pp. 43, 44. Small 8vo. 1844.

The Celebration of the Feast of Dedication revived at St. James's, Enfield

1843

Feasts of Dedication.

'On the anniversary of the festival of St. James, the celebration of the dedication of the church of St. James [Enfield] was observed there last week as a public holiday, as was anciently the case throughout the kingdom. The attempt to revive this custom in the same religious spirit in which it formerly originated, deserves especial notice; for puritanism has entirely destroyed the remembrance of such events among us, and for two entire centuries the real village wake has been a thing unknown. . . . After a public breakfast at the parsonage, the clergy, vested in surplices and stoles, formed in procession, and moved towards the church, headed by a boy in surplice, carrying a square silk banner, displaying a white cross upon a red field. The church was hung with garlands; and numerous banners with religious devices were ranged along the western gallery, amongst which was a very beautiful one of cloth of gold, with the Holy Name upon it in crimson velvet. The altar was solemnly ornamented with its own peculiar plate, the elements for the Holy Communion being placed upon the table of prothesis. Service commenced at half-past ten, the rector, the Rev. A. B., with the epistler and gospeller, the Revs. C. D. and E. F., taking their seats within the rails; the remaining clergy were seated stall-wise. . . . The prayers were intoned by the curate, the Rev. G. H., assisted by the choir. The lessons were read from a lettern, by the Revs. I. K. and L. M. The services throughout were performed with the most exact propriety. One point of order, which is very much neglected, calls for notice. Before beginning the Gospel, the Rev. E. F. crossed the altar to the north side, where a lettern was placed. . . . The sermon . . . was preached by the Rev. N. O., of Trinity College, Cambridge. The Holy Eucharist was afterwards cele-

brated, the alms being collected by two deacons. Service being ended, the children of the schools formed into rank in the churchyard, carrying garlands; boys in surplices, bare-headed, carrying crosses and banners, followed by the clergy and a long line of laymen in orderly procession, for the school-rooms, about a mile distant. As the procession moved slowly along the road, the Litany was solemnly chanted by priests and people. After dining at the rectory the company returned to the school-rooms, and were addressed by the Rev. A. B. . . . The children sang a ballad written for the occasion by the Rev. E. F. . . . After music, examination, prize-giving, and speeches, the company and children dispersed into the large field at the back of the school-rooms. Here the rest of the afternoon and evening were spent in sports and merriment, the clergy taking an active part in promoting and directing it. There were games of every variety, and for all ages. . . . A bonfire . . . with fireworks, closed the evening. The children were then assembled in the school-room to receive the benediction, and dispersed to their homes. The above is a very feeble description of a day, which all who were present will long remember. The proceedings were well sustained; the more difficult parts, such as the procession, were directed by men versed in antiquity, and were entirely free from the vulgarity which generally characterises such things in modern times, etc.'—*English Churchman*, cited in *How shall we Conform to the Liturgy?* pp. 327–329, *n.*, 2nd ed. Feasts of Dedication.

Rush-bearing

'It appears that in ancient times the parishioners brought rushes at the feast of dedication, wherewith to strew the church; and from that circumstance the festivity has obtained the name of RUSH-BEARING, which occurs for a country wake in a Glossary to the Lancashire dialect.'—*Brand's Popular Antiquities*, ii. 2.[1]

[1] See *Hone's Table-Book*, ii. 277, 278.—EDD. 1848.

Ritual

[To face page 143

H. III

Ritual

Prayer for the Faithful Departed

A.D. 1547

'Thirdly, you shall pray for all them that be departed out of this world in the faith of Christ, that they with us, and we with them at the day of judgment, may rest both body and soul, with Abraham, Isaac, and Jacob in the kingdom of heaven.' (*Injunctions of Edw. VI.*)—*Cardwell, Doc. Ann.*, i. 21, 22. Prayer for the Departed.

'Item. Whether they bid not the beads according to the order appointed by the king's majesty.' (*Archbp. Cranmer's Visitation Articles.*)—*Ibid.* p. 54.

1549

'And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesu Christ our Lord and God; and in the holy patriarchs, prophets, apostles, and martyrs, whose examples (O Lord) and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech thee, thy mercy, and everlasting peace; and that, at the day of the general resurrection, we and all

Prayer for the Departed.

they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice, Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.' (*The Supper of the Lord, and the Holy Communion, commonly called the Mass.*)

'O Lord . . . grant unto this thy servant, that the sins which he committed in this world be not imputed unto him; but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible. . . . Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.' (*The Order for the Burial of the Dead.*)—*First Prayer Book of Edw. VI.*

1559

* 'Lord, give thy people eternal rest.
And light perpetual shine on them.

'O God, which by the mouth of St. Paul thine apostle hast taught us not to wail for them that sleep in Christ, grant, we beseech thee, that in the coming of thy Son our Lord Jesu Christ both we, and all other faithful people being departed, may be graciously brought unto joys everlasting, which shalt come to judge the quick and dead, and the world by fire. Amen.

'Almighty, eternal God, to whom there is never any prayer made without hope of mercy, be merciful to the souls of thy servants, being departed from this world in the confession of thy name, that they may be associate to

the company of thy saints. Through Christ our Lord. Amen. Prayer for the Departed.

'Lord, bow thine ears unto our prayers, wherein we devoutly call upon thy name mercy, that thou wilt bestow the souls of thy servants, which thou hast commanded to depart from this world, in the country of peace and rest, and cause them to be made partners with thy holy servants. Through Christ our Lord. Amen.'[1]—*Private Prayers put forth by authority during the Reign of Queen Elizabeth.—The Primer set forth at large, Anno.* 1559. *The Dirige*, p. 67. *Parker Soc.*

1560

'Misericors Deus . . . humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum, et in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitari, et receptis corporibus, regnemus una tecum in vita æterna; per Dominum nostrum Jesum Christum. Amen.' (*Celebratio Cœnæ Domini in Funebribus, si amici et vicini defuncti communicare velint.*)[2]—*Q. Elizabeth's Liber Precum.*

1592

* 'Charles Moberly, Vicar of St. Oswald's, in Durham, being a grave and discreet man, was buried the x day of February [1592 Old Style], being of the age of lx years, to whom the Eternal God send a joyful resurrection, and to bee of His elect children in Christ Jesus his Saviour.' (*Register of St. Oswald's, Durham.*)—*Ecclesiastical Proceedings of Bp. Barnes*, p. 72 *n.* *Surtees Soc.*

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[1] It is very remarkable that the Puritans did not appear to have been aware of the Primer of Queen Elizabeth containing these prayers for the dead.—Ed. 1904.

[2] See later.—Ed. 1904.

1604

Prayer for the Departed.

'Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God . . . that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting.'—*Canon* LV.

1620

'Grant to such bodies as shall be here interred, that they with us, and we with them, may have our perfect consummation and bliss, both in body and soul, in Thine everlasting kingdom.'—*Bp. Andrewes' Form of Consecration of a Church.*

'God the Father, God the Son, and God the Holy Ghost, accept, sanctify and bless this place to that end whereunto, according to Thine own ordinance, we have ordained it, even to bestow the bodies of Thy servants in, till, the number of Thine elect being accomplished, they with us, and we with them, and with all other departed in the true faith of Thy Holy Name, shall have our consummation and bliss, both in body and soul, in Thy eternal and everlasting glory.'—*Bp. Andrewes' Form of Consecration of a Cemetery.*

1623

'To these everlasting joys and pleasures, in houses not made with hands, but eternal in the heavens, for which we daily sigh and groan, God for His mercy vouchsafe to bring us; that we, with this our sister and all others departed in the faith of Christ, may have our perfect consummation there in soul and body. And He bring it to pass for us, That, by His death, hath purchased life for us, Christ Jesus, the righteous.' (*Funeral Sermon at St. Martin's-in-the-Fields, on the seventeenth of June*, A.D. MDCXXIII. *at the Funeral of Mrs. Dorothy Holmes.*)—*Bp. Cosin's Works*, i. 43. *Lib. Anglo-Cath. Theol.*

1626

'And so I end, beseeching God to give to us all, as He gave to him, our parts in the "first resurrection" from sin to grace; and to grant to him, and all the faithful and saints departed, and us all with him, a joyful resurrection to everlasting life and glory in Jesus Christ. Amen.' (*Sermon preached at the Funeral of the Right Honourable and Reverend Father in God, Lancelot, late Lord Bishop of Winchester, by the Right Reverend Father in God, John, late Lord Bishop of Ely.*)—*Bp. Andrewes' Sermons*, v. 298. *Lib. Anglo-Cath. Theol.* Prayer for the Departed.

1632

'. . . Utque desinentes te vocare hic in terris, possimus cum reliquis servis tuis, qui consimilia loca dedicaverunt numini tuo, cumque omnibus sanctis tuis, in æternum laudare nomen tuum in summis cœlis. . . . Concede corporibus hic sepultis, ut illa nobiscum et nos cum illis et cum omnibus aliis vitâ defunctis in verâ fide et confessione nominis tui, consequamur perfectam beatudinem . . . . etc.'—*MS. of the Form of Consecration of the Chapel of St. Peter's College, Cambridge; preserved in the College Archives.*

1633

* 'Some have introduced prayer for the dead, as Master Browne in his printed sermon, and some have coloured the use of it with questions in Cambridge, and disputed that *preces pro defunctis non supponunt purgatorium.*'—*Coxe, Forms of Bidding Prayer*, p. 165 *note*. *Oxford*, 1840.

c. 1650

* '*That we and all Thy whole Church may obtain remission of our sins*, and *all other benefits of His Passion.*] Where by "all the whole Church," is to be understood,

Prayer for the Departed.

as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it. (And hereupon my Lord of Winchester, Bp. Andrewes,[1] grounded his answer to Cardinal Perron, when he said, "We have and offer this sacrifice both for the living and the dead, as well for them that are absent, as those that be present;" or words to this purpose) . . . So that the virtue of this sacrifice (which is here in this prayer of oblation commemorated and represented) doth not only extend itself to the living, and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ.'—*Bp. Cosin, Notes on the Book of Common Prayer, Second Series, Works*, v. 351, 352. *Lib. Anglo-Cath. Theol.*

1653–8

* 'Though the souls of the faithful be always in an estate of blessedness, yet they want the consummation of this blessedness, extensively at least, until the body be reunited unto the soul; and (as it is piously and probably believed) intensively also,—that the soul hath not yet so full and clear a vision of God, as it shall have hereafter. Then what forbids Christians to pray for this public acquittal, for this consummation of blessedness?—So we do pray, as often as we say "Thy kingdom come," or "Come, Lord Jesus, come quickly." Our Church is yet plainer;—"That we, with this our brother and all other departed in the faith of Thy Holy Name, may have our perfect consummation and blessedness in Thy everlasting kingdom."'

* 'We condemn not all "praying for the dead," not for their resurrection, and the consummation of their

[1] See Bp. Andrewes' *Answer to Cardinal Perron, Minor Works*, p. 20, *Lib. Anglo-Cath. Theol.*, where the actual words are, "The *Sacrifice* of *Christ's death is available*, for *present*, *absent*, *living*, *dead* (yea, for them that are yet *unborn*). When we say the *dead*, we mean it is available for *the Apostles*, *Martyrs*, and *Confessors*, and all (because we are all members of one body): these no man will deny."—Ed. 1904.

happiness, but their [the Romanists'] prayers for their deliverance out of Purgatory.' Prayer for the Departed.

'That the souls [of the departed] may be helped to the consummation of their blessedness, and to a speedier union with their bodies by the resurrection thereof, they [the modern Greeks] do not deny, no more do we: we pray daily, "Thy kingdom come," and "Come, Lord Jesus, come quickly"; and "that we, with this our brother, and all other departed in the Faith, may have our perfect consummation and bliss both in body and soul."'—*Archbp. Bramhall, Works*, i. 60; ii. 494, 633. *Lib. Anglo-Cath. Theol.*

c. 1660

* 'Finally let us praise God for all those that are already departed out of this life in the faith of Christ, and pray unto God, we may have grace to direct our lives after their good examples, that this life ended we may be made partakers with them of the glorious resurrection in the life everlasting.'—*Bidding Prayer of William Sancroft, B.D., Coxe, Forms of Bidding Prayer*, p. 174.

1661

'But here, O Lord, we offer unto Thee all possible praise and thanks for all the glory of Thy grace that shined forth in Thine anointed, our late Sovereign, and that Thou wert pleased to own him (this day especially) in the midst of his enemies and in the hour of death, and to endue him with such eminent patience, meekness, humility, charity, and all other Christian virtues, according to the example of Thine own Son, suffering the fury of his and Thine enemies, for the preservation of Thy Church and people. And we beseech Thee to give us all grace to remember and provide for our latter end, by a careful, studious imitation of this Thy blessed Saint and Martyr, and all other Thy Saints and Martyrs that have gone before us, that we may be made worthy to receive benefit by their prayers, which they in communion with

Prayer for the Departed.

Thy Church Catholick offer up unto Thee for that part of it here militant, and yet in fight with and danger from the flesh : that following the blessed steps of their holy lives and deaths, we may also shew forth the light of a good example ; for the glory of Thy Name, the conversion of our enemies, and the improvement of those generations we shall shortly leave behind us : and then, with all those that have borne the heat and burthen of the day (Thy servant particularly, whose sufferings and labours we this day commemorate), receive the reward of our labours, the harvest of our hopes, even the salvation of our souls : and that for the merits and through the mediation of Thy Son, our Blessed Saviour Jesus Christ. Amen.'—*Form of Common Prayer, to be used upon the Thirtieth Day of January :* cited in *Maskell's Ancient Liturgy, Preface*, cxlix. *note*. 2nd ed. 1846.

1662

'And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.'

'O Lord and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving ; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. . . . Amen.' (*Communion Service.*)

'Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; we give Thee hearty thanks, for that it hath pleased Thee to deliver this our

brother out of the miseries of this sinful world; beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss,[1] both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.' (*Burial Office.*) —*Book of Common Prayer.* Prayer for the Departed.

1714

* 'In answer to your last question, I do assure you, that I am heartily of Mr. Thorndike's opinion, and as truly zealous as you may imagine he was, for praying for the dead who depart in the faith and fear of God, and in the peace of the Church. . . . I have not changed my mind as to praying for the dead, but have lately given a public testimony of my opinion for it, in a preface to a book entitled, "Some Primitive Doctrines restored, or the Intermediate or Middle State," etc.'—*George Hickes, Treatises*, vol. iii. pp. 483, 484. *Lib. Anglo-Cath. Theol.*

1759

* 'I commend, O Lord, so far as it may be lawful, into Thy hands, the soul of my departed mother, beseeching Thee to grant her whatever is most beneficial to her in her present state.' (*Jan.* 23. 1759.)

'O Lord, so far as it may be lawful for me, I commend to Thy Fatherly goodness my father, my brother, my wife, and my mother. I beseech Thee to look mercifully upon them, and grant them whatever may most promote their present and eternal joy.' (*March* 24, 1759.)
—*Prayers and Meditations composed by Samuel Johnson, LL.D.*

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[1] "Which," says Wheatly, who cites Bishops Cosin and Overall in support of his assertion, "is not barely a supposition, that all those who are so departed *will* have their perfect consummation and bliss; but a prayer also that they *may* have it, viz. that *we with them and they with us*, may be made perfect together, both in body and soul, in the eternal and everlasting glory of God."—(*Rational Illustration of the Book of Common Prayer*, xii. 4.)—Edd. 1848.

1820

Prayer for the Departed.

* 'Having been led attentively to consider the question [the lawfulness of praying for the departed], my own opinion is on the whole favourable to the practice, which indeed is so natural and so comfortable, that this alone is a presumption that it is neither unpleasing to the Almighty nor unavailing with Him.

'The Jews so far back as their opinions and practices can be traced since the time of our Saviour, have uniformly recommended their deceased friends to mercy; and from a passage in the Second Book of Maccabees [xii. 43–45] it appears that (from whatever source they derived it) they had the custom before His time. But if this were the case the practice can hardly be unlawful, or either Christ or His Apostles would, one should think, have in some of their writings or discourses condemned it. On the same side it may be observed that the Greek Church and all the Eastern Churches, though they do not believe in purgatory, pray for the dead; and that we know the practice to have been universal, or nearly so, among the Christians little more than a hundred and fifty years after our Saviour. It is spoken of as the usual custom by Tertullian and Epiphanius. Augustine, in his *Confessions*, has given a beautiful prayer, which he himself used for his deceased mother, Monica; and among Protestants, Luther and Dr. Johnson are eminent instances of the same conduct. I have accordingly been myself in the habit for some years of recommending on some occasions, as after receiving the Sacrament, etc., etc., my lost friends by name to God's goodness and compassion through His Son, as what can do them no harm, and *may*, and I hope *will*, be of service to them. Only this caution I always endeavour to observe—that I beg His forgiveness at the same time for myself if unknowingly I am too presumptuous, and His grace lest I who am thus solicitous for *others*, should neglect the appointed means of my own salvation.'—*Bp. Heber*, *Diary of a Lady of Quality*, p. 196.

1840–50

* 'For one thing, I will venture to send you a sort of suffrage, I believe from Bp. Andrewes, which one very unworthy person at least has used for years with far greater comfort than he deserves. Prayer for the Departed.

'"Remember thy servants and handmaidens which have departed hence in the Lord, especially . . . and all others to whom our remembrance is due; Give them eternal rest and peace in thy heavenly kingdom; and to us such a measure of communion with them, as thou knowest to be best for us. And bring us all to serve thee in thine eternal kingdom when thou wilt, and as thou wilt, only without shame or sin. Forgive my presumption and accept my prayers, as thou didst the prayers of thine ancient Church, through Jesus Christ our Lord."'—*Keble, Letters of Spiritual Counsel*, xxvi. 47. 5th ed. *Oxford*, 1885.

1850

* 'In the office of the judge promoted by *Breeks* v. *Woolfrey*, it was held that the following inscription, "Spes mea Christus," "pray for the soul of J. Woolfrey," "it is a holy and wholesome thought to pray for the dead" (2 Macc. xii. 46) . . . was not illegal, as by no canon or authority of the Church in these realms had the practice of praying for the dead been expressly prohibited.'—*Stephen's Book of Common Prayer with Notes.*

COMMENDATIO BENEFACTORUM

'Domine Deus, Resurrectio et Vita credentium, Qui semper es laudandus, tam in viventibus quam in defunctis, agimus Tibi gratias, pro fundatore nostro N. cæterisque benefactoribus nostris, quorum beneficiis hic ad pietatem et studia literarum alimur: rogantes, his donis ad Tuam gloriam recte utentes, una cum illis, ad resurrectionis

Prayer for the Departed.

gloriam immortalem perducamur: per Jesum Christum Dominum nostrum. Amen.'

'O Lord, Who art the resurrection and the life of them that believe, Who always art to be praised, as well in those that live as in those that are departed; we give Thee thanks for King Henry the Eighth, our founder, Queen Mary, Edward the Third, Hervy of Stanton, and others our Benefactors . . . beseeching Thee to grant that we, well using to Thy glory these Thy gifts, may rise again to eternal life, with those that are departed in the faith of Christ, through Christ our Lord. Amen.' *Forma Commendationis Fundatoris et aliorum Benefactorum.*—(*Trinity Coll. Cambridge.*)

Benedictio Mensæ

'Infunde quæsumus, Domine Deus, gratiam Tuam in mentes nostras, ut his donis datis ab N. aliisque Benefactoribus nostris, recte ad Tuam gloriam utentes, una cum illis qui in fide Christi decesserunt ad cœlestem vitam resurgamus, per Christum Dominum nostrum. Amen.' —(*Trinity Coll. Cambridge.*)

'Agimus Tibi gratias (Omnipotens et Æterne Deus) pro universis Beneficiis Tuis, pro viro recolendæ memoriæ domino Hugone de Balsham, Fundatore nostro primario, cæterisque omnibus hujus Collegii Benefactoribus.

'Nobis vero famulis Tuis tribue, ut eorum donis ad Nominis Tui gloriam, et Ecclesiæ incrementum utentes, una cum illis atque omnibus qui in fide Christi decesserunt, ad cœlestem vitam resurgamus, per Jesum Christum Dominum nostrum. Amen.'—(*St. Peter's Coll. Cambridge.*)

Sundry Monumental Inscriptions

1547–1809

1547. St. Peter, Coughton. 'Of your charity pray for the soul of Dame Elizabeth Throkmorton the last

Abbas of Denye, who deceised the xiii day of January in the yere of our Lord God MCCCCCXLVII, who lieth here intumulate in this tumbe, and on whose soul and all Christen soules Jesu have mercy. Amen.'—*Dugdale's Warwickshire.* Prayer for the Departed.

1549. St. Alphege, Solihull. 'Of your charity pray for the soules of William Hill, gent., and for Isabell and Agnes his wives. Which William deceased the vith day of December, in the year of our Lord God MCCCCCXLIX. On whose soules Jesu have mercy. Amen.'—*Ibid.*

1549. St. Peter, Coleshill. 'Here under lyeth the bodies of Reginald Digby, Esquier, and Anne his wife, the which Reginald dyed the xxv of Aprill in the year of our Lord MDXLIX, and the said Anne dyed the —— day of ——. Whose souls Ihu pardon. Amen.'—*Ibid.*

* 1550. St. Mary, Savoy. 'Hic jacet Dominus Richardus Ellis, . . . Qui obiit 3 die Augusti, 1550 . . . Cujus animæ propitietur Deus. Amen.'—*Stow's Survey of the Cities of London and Westminster*, vol. ii. bk. iv. p. 109. *Lond.* 1720.

1550. St. Alkmund, Shrewsbury. 'Here lieth George Pontesbury, who died the tenth day of October, ano Dni 1550. On whom the Lord, for Xt Ihu sake, have mercy.'

1551. St. Andrew, Frense. 'Here under lieth George Duke, Esq.; the which dyed the xxvith day of July, in the yere of our Lord God MCCCCCLI. Whose soul God pardon. Amen.'—*Blomefield's Norfolk.*

1552. St. James, Poole, Dorsetshire. Over arches of north aisle—'These six arches made at the charge of James Haveland and Helene his wife, on whose soules God have mercy. Amen. Anno Domini, MCCCCCLII.'—*Hutchins' Dorsetshire.*

1559. St. John Baptist, Bere Regis. On a brass—'Hic jacet Rob. Turbervyle, armiger, qui tempore suo procuravit alteram dimidiatam partem hujus manerii de Bere Regis (post dissolutionem Abbatie de Tarrant) et eandem adjicit ac univit hereditario patrimonio antecessorum

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suorum, ad longa tempora dominorum hujus manerii. Qui quidem Robertus obiit quinto die Aprilis, anno Domini 1559, cujus anime propicietur clementissimus Jesus Christus. Amen.'—*Ibid.*

* 1560–1. St. Peter's in Cheap. 'Quorum utrique omnipotens Deus secundum immensam suam misericordiam salutem impertiri dignetur. Amen.'—*Stow's Survey*, vol. i. bk. iii. p. 126.

1561. Nether Eatendon, Warwick. 'Here lyeth William Underhill, of the Inner Temple of London, Gentleman . . . and Ursula his dearly beloved wife . . . who died the xiii day of May, an. Dom. MDLXI. Upon whose souls Christ have mercy. Amen.'—*Dugdale's Warwickshire.*

1562. St. Peter, Merton. 'Here under lieth intombed the body of Tho. de Grey, Esq., who deceased 12 . . . of 1562. Whose soul God pardon.'—*Blomefield's Norfolk.*

* 1563. Little St. Bartholomew, London. 'In the Vestry, a Brass Plate for Rychard Dey, 1563. Whom God pardon.'—*Stow's Survey*, vol. i. bk. iii. p. 234.

1565. SS. Mary and Sampson, Milton Abbas. 'Here lyeth buried Sir John Tregonwell, knt., doctor of the cyvill laws and one of the masters of the chauncerye, who died the xiii day of January, in the yere of our Lorde 1565. On whose soul God have mercy.'—*Hutchins' Dorsetshire.*

1566. St. Bartholomew, Cranborn, Dorset. 'All Christian people give thanks to the Lord for the departure of Nicholas Gilbert, of Bruton, gent., which decessyd in the xxvith day of June, in the yere of our Lord God MCCCCCLXVI. Whose soule commend to God's infinite mercy.'—*Ibid.*

1567. St. Peter, Coleshill. 'Here lyeth the body of Sir John Fenton Prest, Bachelor of Law, sometime Vicar of this church and Official of Coventre, who decessed the xvii day of May, 1566. Whose soule Jhesus pardon. Amen.'—*Dugdale's Warwickshire.*

1567. St. Mary, Thetford. 'In memoriam Richardi

Fulmerston, equitis aurati, anno Domini 1567. Propitietur Deus animabus mortuorum.'—*Blomefield's Norfolk.* Prayer for the Departed.

* 1567. St. Mary, Westerham, Kent. 'Here lyeth buryed in y^e^ mercy of Jhus Christe y^e^ body of Syr Wylliam Dye prest sumtyme Psōn of Tattisfylde, whiche deceassed in Anno dñi 1567 of whose soule Jhū have mercy.'—*See Plate facing* p. 143.

1569. St. Faith, Alcester. 'Here lyeth the body of Foulke Grevyll, knight, and lady Elizabeth his wyfe . . . which Foulke dyed the x^th^ day of November, anno Dni. MDLXIX. and the said lady Elizabeth his wyfe departed the ix^th^ day of —— in the yeare of our Lord God MDLX. Of whose soules God have mercy. Amen.'—*Dugdale's Warwickshire.*

1574. St. Mary, Wetherden, Suffolk. 'Johannes Saliarde, miles —— cujus animæ propitietur Deus, 1574.' *Ibid.*

* 1574. St. Lawrence, Jewry. 'Dame Alice departed this world, the 21 day of November, Ann. Dom. 1574. Unto whom God send a joyfull resurrection. Amen.'—*Stow's Survey*, vol. i. bk. iii. p. 46.

* 1575–81. St. Clement Danes. 'Here against this Place lieth the Body of Thomas Metcalf, . . . who died the 18 Day of May, 1575. And also the Body of Nicholas Metcalf . . . who died the 8 day of September, Anno Dom. 1581. To whom God grant a joyful Resurrection. Amen.'—*Ibid.* vol. ii. bk. iv. p. 115.

1577. St. Alphege, Solihull. 'Here lyeth the bodies of Thomas Greswolde, gent., and of Anne Jane and Isabell his wives. Wch Thomas deceased the viii day of July a° 1577. Whom God grant a joyful resurrection.'—*Dugdale's Warwickshire.*

* 1579. St. Alphege, Greenwich. 'Hard to this Wal lyeth buryed the Body of Antonie Lyle . . . dyed in the Lord the xviii. Day of January, 1579. Unto whom God grant a joyful Resurrection.'—*Stow's Survey*, vol. ii., *The Circuit Walk*, p. 92.

* 1584. Christ's Church, London. 'Here lyeth buried

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the Body of John Jackson . . . who departed this life the 21 June, in the Year of our Lord 1584. Unto whom the Lord give a joyful Resurrection. Amen.'—*Ibid.* vol. i. bk. iii. p. 137.

1588. St. Peter, Coughton. 'Here lyeth interred the body of Sir John Throkmorton, knight . . . He departed this life the 22nd of May, 1580. His wife survived, who lived and died his widowe, a . . . and is here also interred, on whose soules God have mercy.'—*Dugdale's Warwickshire.*

1599. St. Chad, Tarbick, Warwick. 'Katherinæ Oxoniæ filiæ, Westmerlandiæ neptis, Straffordiæ Buckinghamiensis abneptis, Windesoriæ conjuis, hic jacent cineres ——— ; obiit 17 Jan. 1599. Secundum misericordiam tuam memento mei Tu, propter bonitatem Tuam.'—*Ibid.*

1601. St. George, Brailes, Warwick. 'John Bishop, Patron of this Church, who lived 92 years in good credit, and made an happy end the third day of Aprill, 1601. God grant him a glorious resurrection. Amen.'—*Ibid.*

1602. All Saints, Withibroke, Warwickshire. 'Here lyeth the body of Christopher Wright, of Pappisford, Esq. . . . who deceased the first day of December, in the year of our Lord 1602. Whose soule God rest.'—*Ibid.*

1603. St. Peter, Ilton. 'Pray for the soule of Nycholas Wadham, which depted oute of this world in the yere of our Lord 1603, on whose soul Jhu have mercy.'—*Collinson's Somersetshire.*

1604. St. Giles, Cherterton, Warwick. 'Here lieth the bodies of Humffrey Peyto and Anna his wife, the wch Humffrey decessed the xxviiith of January, 1604. Whose soules God graunt a joyfull resurrection. In God is our hope.'—*Dugdale's Warwickshire.*

1604. St. Mary, Widford, in stained glass—'Jacobus Altham serviens ad legem Dñs Mañer de Widford ac patronus istius Ecclesiæ hanc capellam . . . Año Dñi, 1604. Cujus animæ p̄piciet Deus.'—*Weale's Quarterly Papers.*

1606. St. Mary, Brewood, Staffordshire. 'Here lyeth the bodyes of Edward Gyfford of White Ladyes, Esq., and Frances his wife, wch Edw. was 2d son of Sir Tho. Gyfford of Chillington, Kt., and deceased the first of January 1606, and Frances was eldest daughter and heire of Bartholomew Skerne, Esq.; and deceased the . . day of . . . On whose souls Jhesus have mercy.'—*Monumenta Anglicana, by John Le Neve, Gent.*, i. 14. 8vo. 1719. Prayer for the Departed.

* 1608. St. Margaret, Westminster. 'Here resteth in God the Body of Anna Ellis . . . who died at Westminster the 26 of February 1608. Unto whom God Almighty give a joyful Resurrection.'—*Stow's Survey*, vol. ii. bk. vi. p. 42.

* 1616. Wraxall, Somerset. A brass (1616) ends, 'numerosam prolem genuit, quibus omnibus propicietur Deus.'—*A Handbook of English Ecclesiology*, p. 256. *Cambridge, Camden Soc.*, 1847.

* 1626. St. Giles in the Fields. 'I.H.S. Here under lieth the Body of Joan Barker . . . who deceased the last Day of July, *Ann. Dom.* 1626. Whom the Lord send a joyful Resurrection.'—*Stow's Survey*, vol. ii. bk. iv. p. 80.

1649. St. Mary, Rougham, Norfolk. 'Here lys the bodyes of William Yelverton, Baronet of Rougham who dyed año Dñi 1648. decimo 9°. die Julii, and Ursula the daughter of Thos Ld Richardson his wife, who dyed año Dñi 1657. 20mo die Martii and Sr William their only son who dyed año Dñi. 1649, 15 die Nov. without issue. Our Lord grant them to have mercy of our Lord in that day.'—*Monumenta Anglicana*, i. 230.

1661. St. Helen, Sefton, Lancashire. 'Hic jacet corpus dominæ Mariæ filiæ domini Alexandri Barlow de Barlow in comitatu Lancastriæ equitis aurati, uxoris prænobilis domini domini Carill vicecomitis Molineux, quæ obiit 8 Idus Februarii sanctæ Dorotheæ sacro. anno Dni MDCLXI. cujus animæ misereatur Omnipotens Deus.'—*Ibid.* ii. 88.

1664. St. Michael, Sonning, Berkshire. 'Hic jacet

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corpus Susannæ uxoris Antonii Englefield de White Knights Armigeris, quæ obiit secund. die Junii. A.D. 1664. Ætatis vero suæ 65. Requiescat in pace. Amen.'—*Ibid.* 102.

1668. St. Mary, Rougham, Norfolk. 'Here lys the body of Eliz. Peyton, the daughter of William Yelverton Bart. and Ursula his wife. The heir of that family, who departed this life in the 15. of June. año Dom. 1668. In the Day of Judgment deliver her, O Lord. Piæ hic dormientis memoriæ hoc monumentum imposuit J. B.'—*Ibid.* v. 74.

1671. Chapel, Bishop Auckland, Durham. 'In non morituram memoriam Johannis Cosin, Episcopi Dunelmensis, qui hoc sacellum construxit, ornavit, et Deo consecravit, an. Domini MDCLXV. in Festo S. Petri. Obiit XV die mensis Januarii, anno Domini MDCLXXI. et hic sepultus est, expectans felicem corporis sui resurrectionem, ac vitam in cœlis æternam. Requiescat in pace.'—*Cosin's Works*, vol. i. p. xxxiii. *Lib. Anglo-Cath. Theol.*

1680. Cathedral of St. Asaph. 'Exuviæ Isaaci [Barrow] Asaphensis Episcopi in manum Domini depositæ, in spem lætæ resurrectionis per sola Christi merita. O vos transeuntes in domum Domini, domum orationis, orate pro conservo vestro, ut inveniat misericordiam in die Domini.'[1] —*Biograph. Brit.*, qu. *Book of Fragments*, pp. 247, 248.

1685. St. Peter, Astwood, Buckinghamshire. 'Here under lyeth the body of Samuel Cranmer, Esq. He was born at Aulcister in the county of Warwick about the year 1575, and died an° 1640. He descended in a direct line from Richard Cranmer, second son of John Cranmer, elder brother to Thomas, Archbishop of Canterbury. . . . Here lyeth also Mary his second wife. She was born at Hackney in August 1604, and dyed in April 1684. . . . Defunctorum este memores ut in pace requiescant.'—*Monumenta Anglicana*, i. 193, 194.

1689. SS. Peter and Paul, Eye, Suffolk. 'Here also

[1] This inscription was composed by the Bishop himself.—Edd. 1848.

lyeth the body of William Heydon Esq.; 2d son to Sr John Heydon, and last male of that family who departed the 17 day of Septemb. año Dñi 1689. Requiescat in pace. Amen.'—*Ibid.* v. 164. Prayer for the Departed.

1697. St. Andrew, Thelton. 'Hic jacet corpus Thomæ Havers qui obiit Febr. 1mo, ao Dom. 1697. Ætat. suæ 66. Requiescat in pace.'—*Blomefield's Norfolk.*

1705. St. ——, Cossesly, Norfolk. 'Hic jacet Dña Elizabetha Englefeild . . . vitam Christianam transactam Christiano fine conclusit . . . Martii die 16. anno Dñi 1705. ætatis suæ 70. Requiescat in pace.'—*Monumenta Anglicana*, v. 212.

* 1753. 'Here lie interred the remains of Thomas Deacon, the greatest of sinners and the most unworthy of primitive bishops, who died 16th Feb. 1753. . . . The Lord grant the faithful, here underlying, the mercy of the Lord in that day.'—*Overton, The Nonjurors*, p. 363. *Lond.* 1902.

* 1773. 'I have just seen in the very interesting old church at Newland, near Coleford, in Gloucestershire, on the borders of the Forest of Dean, the tombstone of John Probyn, who died March 22, 1773. On this stone is the inscription "On his soul Good Lord . . . Amen." Part of this has been chiseled away, evidently by some iconoclast.'—*Private Letter from The Rev. Edmund G. Wood.*

* 1802–9. St. Mary and St. Andrew, Fletching, Sussex. A slab in the church has, 'Under this stone are interred the remains of Mrs. Hannah Ferrers, fifty-five years the wife of Edmund Ferrers Esq. of Oak Ferrers . . . born June 18th, 1722, died April 19th, 1802. Edmund Ferrers Esq. of Oak Ferrers, born February 20th, 1722, died November 21st, 1809. Requiescant in pace.'—*Editor*, 1904.

* Celebratio Coenae Domini in Funebribus,

Si Amici et Vicini Defuncti Communicare velint, etc.

Anno 2. *Eliz. Regin.* 1560.

Prayer for the Departed.

Elizabetha, Dei Gratia, Angliæ, Franciæ, et Hiberniæ Regina, Fidei Defensor, etc. Omnibus ad quos præsentes Literæ pervenerint, Salutem. Cum memores Officii nostri erga Deum Omnipotentem (cujus providentia Principes regnant) legibus quibusdam celeberrimis consensu trium Regni nostri Statuum, sancitis, anno Regni nostri primo, Regium nostrum assensum libenter præbuerimus : inter quas una lex lata est, ut Preces publicæ, una, et eadem certa, et præscripta precandi forma, lingua vulgari, et vernacula, passim in Ecclesia Anglicana haberentur, quo Subditi nostri quid orarent, facilius intelligerent : et absurdum illum, diuque in Ecclesia inveteratum errorem, tandem devitarent. Fieri enim non potest, ut precationes, supplicationes, aut gratiarum actiones non intellectæ, mentis ardorem aliquando excitent et accendant, cum spiritu et veritate. Deus qui Spiritus est, non oris tantum strepitu adorari vult ; Cui rei etiam addi potest, quod hac cæca ignoratione, superstitiosæ preces, aut res alienæ, non fatis idoneæ quæ Deo profunderentur, cordium humanorum scrutatori, sæpenumero ore prophano offerebantur. Notum vobis esse volumus, quod, quoniam intelligimus Collegia utriusque Academiæ, Cantabrigiensis et Oxoniensis : Collegium item novum prope Wintoniam et Etonense, bonis literis dicata, supplicibus votis petere, ut quo sacrarum literarum monumenta Latina, ad uberiorem Theologiæ fructum eis reddantur magis familiaria, eis liceat eadem forma Precum Latine uti. Omnibus Reipublicæ nostræ membris, quantum in nobis est, consulere, et cum eorum necessitati, qui Latina non intelligunt, tum eorum voluntati qui utramque linguam percipiunt, consulere cupientes, constituimus per præsentes, licitum esse, et permissum nostra Authoritate et privilegio Regali, tam Decano

et Sodalitio Ecclesiæ Christi in Academia nostra Oxoniæ, quam Præsidibus, Custodibus, Rectoribus, Magistris et Sodalitatibus omnium et singulorum Collegiorum Cantabrigiæ, Oxoniæ, Wintoniæ, Etonæ, hoc modo precandi Latine, uti publice in Ecclesiis et Sacellis suis quem nos per nostrum Typographum edi curavimus in hoc præsenti volumine, convenientem cum Anglicano nostro Publicarum precum libro, jam per universum nostrum Regnum recepto et usitato. Cui item peculiaria quædam in Christianorum funebribus et exequiis decantanda adjungi præcipimus, Statuto illo prædicto Ritu Publicarum Precum (cujus supra mentionem fecimus) anno primo Regni nostri promulgato in contrarium non obstante. Prayer for the Departed.

Proviso semper, quod in ejusmodi Collegiis, quibus Laicorum parochiæ annexæ erunt, ac in reliquis etiam, ad quorum Templa Laici eorundem Collegiorum famuli et Ministri, sive alii quicunque Latinæ linguæ imperiti, necessario adire debent, his horæ aliquot opportunæ et loca in dictis Ecclesiis aut Sacellis, assignentur, in quibus, Festis saltem diebus, Preces matutinæ et vespertinæ legantur et recitentur : Et Sacramentorum administrationes suis temporibus Anglice, ad Laicorum ædificationem celebrare possint. Eadem etiam formula Latina precandi privatim uti, hortamur omnes reliquos Ecclessiæ nostræ Anglicanæ Ministros, cujuscunque gradus fuerint, iis diebus, quibus aut non solent, aut non tenentur Parochianis suis ad ædem sacram pro more accedentibus, publice Preces vernacula lingua, secundum formam dicti Statuti recitare. In præmissorum autem fidem et testimonium, has literas nostras fieri fecimus patentes.

Dat. apud Palatium nostrum de Westmonasterio, Sexto die Aprilis, Anno regni nostri secundo, 1560.

In Commendationibus Benefactorum

Ad cujusque termini finem Commendatio fiat Fundatoris, aliorumque Clarorum virorum, quorum beneficientia Collegium locupletatur.

Prayer for the Departed.

Ejus hæc sit forma.

Primum recitetur clara voce Oratio Dominica.

Pater noster qui es in Cœlis, etc.

Deinde recitentur tres Psalmi.

Exaltabo te Deus, *Psalm* 144.
Lauda anima mea Do., *Psalm* 145.
Laudate Dominum quoniam bonus, *Ps.* 146.

Post hæc legatur Cap. 44. *Ecclesiastici.*

His finitis, sequatur Concio: in qua Concionator Fundatoris amplissimam munificentiam prædicet: quantus sit literarum usus ostendat: quantis laudibus afficiendi sunt qui literarum studia beneficientia sua excitent: quantum sit ornamentum Regno doctos viros habere, qui de rebus controversis vere judicare possunt, quanta sit Scripturarum laus, et quantum illæ omni humani Authoritati antecedant, quanta sit ejus Doctrinæ in vulgus utilitas, et quam late pateat: quam egregium et regium sit (cui Deus universæ plebis suæ curam commisit) de multitudine Ministrorum verbi laborare, atque hi ut honesti atque eruditi sint, curare: atque alia ejus generis, quæ pii et docti viri cum laude illustrare possint.

Hac concione perorata, decantetur

Benedictus Dominus Israel.

Ad extremum hæc adhibeantur.

Minister.

In memoriam æternam erit justus.

Responsio.

Ab auditu malo non timebit.

Minister.

Justorum animæ in manu Dei sunt.

Responsio.

Nec attingit illos cruciatus.

Oremus.

Domine Deus, Resurrectio et Vita Credentium, qui semper es laudandus, tum in viventibus quam in defunctis, agimus tibi gratias, pro Fundatore nostro *N.* cæterisque Benefactoribus nostris, quorum beneficiis hic ad pietatem et studia literarum alimur : rogantes ut nos, his donis ad tuam gloriam recte utentes, una cum illis, ad resurrectionis gloriam immortalem perducamur : per Jesum Christum Dominum nostrum. *Amen.* Prayer for the Departed.

Celebratio Coenae Domini in Funebribus, si Amici et vicini defuncti communicare velint

Collecta.

Misericors Deus, pater Domini nostri Jesu Christi, qui es Resurrectio et vita, in quo qui credidit etiamsi mortuus fuerit, vivet ; et, in quo qui crediderit et vivit non morietur in æternum : quique nos docuisti per sanctum Apostolum tuum *Paulum*, non debere mærere pro dormientibus in Christo, sicut ii qui spem non habent resurrectionis, humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum, et in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitati, et receptis corporibus, regnemus una tecum in vita æterna ; per Dominum nostrum Jesum Christum. *Amen.*

Epistola. 1 Thess. 4.

Nolo vos ignorare fratres de his qui obdormierunt, ne doleatis quemadmodum et cæteri non habentes spem. Nam si credimus quod Jesus mortuus est et resurrexit, sic et Deus eos qui obdormierunt, per Jesum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini, quod nos qui vivimus, et reliqui erimus in adventum Domini, nequaquam præveniemus eos qui dormiunt. Quoniam ipse Dominus cum hortatu et voce Archangeli, ac tuba Dei descendet de

Prayer for the Departed.

Cœlo : et mortui in Christo resurgent primum : deinde nos qui vivimus, qui reliqui erimus, simul cum illis rapiemur in nubibus in occursum Domini in aere, et sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus his.

Evangelium, Joan. 6.

Dixit Jesus Discipulis suis, et Turbis Judæorum : Omne quod dat mihi pater, ad me veniet : et eum qui venit ad me, non ejicio foras. Quia descendi de Cœlo, ut faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in novissimo die. Hæc est autem voluntas ejus qui misit me, ut omnis qui videt filium et credit in eum, habeat vitam æternam, et ego suscitabo eum novissimo die.

Vel hoc Evangelium, Joan. 5.

Dixit Jesus discipulis suis et Turbis Judæorum : Amen, Amen dico vobis, qui sermonem meum audit, et credit ei qui misit me, habet vitam æternam, et in condemnationem non veniet sed transivit a morte in vitam. Amen, Amen dico vobis, quod veniet hora et nunc est, quando mortui audient vocem filii Dei : et qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit et filio habere vitam in semetipso : et potestatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc : quia veniet hora in qua omnes qui in monumentis sunt, audient vocem ejus, et prodibunt, qui bona fecerunt in resurrectionem vitæ : qui vero mala egerunt, in resurrectionem condemnationis.

—*Sparrow's Collection of Articles*, pp. 199 ff. *Lond.* 1684.

To face page 167

Hier. III]

Invocation of Saints

A.D. 1549

* '*The Oath of the King's Supremacy.*] I from henceforth shall utterly renounce, refuse, relinquish, and forsake the Bishop of Rome . . . so help me God, all saints and the holy Evangelist.'—*Ordinal of* 1549,[1] vide *Keeling*, *Liturgiæ Britannicæ*, p. 373 *n.* *Lond.* 1851. Invocation of Saints.

1609–1724

* 'Dean Field (*in Append. ad lib. iii. de Eccl.*), and Morton, the Low-Church Bishop of Durham (*Appell. Cathol. lib. ii. cap.* 12), both admit that the prayer in the Canon of the Mass, "And grant unto us, by the prayers of all Thy Saints, that in all things we may be fortified by Thy protection," contains nothing which Protestants disapprove of; and assert that there is no peril of idolatry in its use. I therefore conclude that these writers did not suppose that the Article [xxii.] referred to Roman Catholic services. But still, when we look at Anglican writers, as a whole, it must be candidly admitted that they have generally found fault with the direct mode of Invocation, which is commonly practised in other Communions, whilst they are unanimously in favour of *comprecation*,[2] or uniting our prayers with those of the Saints, in such form as Bishop Andrewes expresses it, slightly altering the form in the Greek Horarium: "Making mention of the All-Holy, Immaculate, and most Blessed Mother of God, and Ever-Virgin Mary, let us commend ourselves, and one another, and our whole life, unto Christ our God" (*Devotions*, *Fifth Day*). Of this kind of Invocation, Thorndike says, in his *Epilogue* (b. iii., c. xxxi.), "It seems to me utterly agreeable with

[1] Of this Ordinal, Article xxxvi. says:—"The Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth . . . neither hath it anything that of itself is superstitious and ungodly." In the Ordinal of 1552 the words, "all saints and the holy Evangelist," were omitted.—Ed. 1904.

[2] See note, p. 171.—Ed. 1904.

Invocation of Saints.

Christianity; importing only the exercise of that communion which all the members of God's Church hold with all members of it, ordained by God for the means to obtain for one another the grace which the obedience of our Lord Jesus Christ hath purchased for us, without difference, whether dead or alive, etc." Archbishop Bramhall, Dean Field, and others, say very much the same. In the correspondence between the British Bishops [Nonjurors] and the Eastern Patriarchs, during the last century, 1716–1724, this question was discussed;[1] and the decision of the Easterns was, that the admission of this form of Invocation was sufficient for union between themselves and the British Bishops, though they thought the caution excessive and mistaken which restricted them to this oblique method of asking for what they wanted.'—*Humble*, '*Invocation of Saints and Angels*,' in *The Church and the World*, pp. 122, 123. *Lond.* 1868.

c. 1620

* 'The custom of thus invoking the Saints to pray for us, or rather with us, [I find] to be most ancient. . . . . Let not this custom of Invocation be a cause of schisms; but let those who invoke the Saints take care to warn the people against giving any undue or idolatrous honour; and let the other side leave off absolutely condemning Invocations, as if they were evil in themselves, when used with caution.'—*Antonio de Dominis*,[2] lib. vii. c. xii., cited by *Humble*, *Ibid.*, p. 123.

[1] The 3rd Article propounded by the Nonjurors ran:—"Though they believe that both saints and angels have joy in the conversion of one sinner, and in the progress of a Christian, and do unite with us in our prayers and thanksgivings, when rightly offered to God in the communion of the Church; yet are they jealous of detracting from the mediation of Jesus Christ, and therefore cannot use a direct invocation to any of them, the ever blessed Virgin herself not excepted, while we desire nevertheless to join with them in spirit, and to communicate with them in perfect charity" (*Lathbury*, *Hist. Nonjurors*, 316. *Lond.* 1845).—Ed. 1904.

[2] Marc Antonio de Dominis was Archbishop of Spalato, in Dalmatia, and for a time conformed to the Anglican Church in the reign of James I., and was by him presented to the Deanery of Windsor. Later, de Dominis, on his return to Roman obedience, attacked Bp. Montague for his teaching in the next extract.—Ed. 1904.

1624

* Bishop Montague, whilst disallowing the invocation of saints, nevertheless allows the invocation of angels, saying: 'It is an opinion received, that . . . each Christian man . . . hath, by God's appointment and assignation, an Angell Guardian to attend upon him at all assayes, in all his wayes, at his going forth, at his comming home. . . . This being supposed to bee so: It being resolved that hee doth not leave us at all, the time of our life: it being believed, that he is evermore present at hand, and neere unto us . . . I see no absurditie in Nature, no incongruitie unto Analogie of Faith, no repugnancie at all unto sacred Scripture: much lesse impietie for any man to say, *Sancte Angele custos, ora pro me.*' Invocation of Saints.

'Thus wee answere in this point of Invocation, and make our Apology against detraction, for dishonouring or disparaging God's holy Saints. That God, glorious in them now and ever, grant us of his grace, through their Intercession for his Church in Christ, that we may so passe through things temporall, that finally wee loose not things eternall: but together with all the Saints departed, may rise againe to immortall Life.'—*Bp. Montague, Immediate Addresse unto God alone . . . since revised and inlarged to a just Treatise of Invocation of Saints*, pp. 96, 97; 226, 227. *Lond.* 1624.

1634

* 'Let God alone be religiously adored: let him alone be prayed to through Christ, who, truly and properly speaking, is the sole and only mediator between God and man. Let not that most ancient custom, common in the universal Church, as well Greek as Latin, of addressing angels and saints in the way we have said, be condemned or rejected, as impious, or as vain and foolish, by the more rigid Protestants. Let foul abuses and superstitions which

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have crept in, be taken away, and so shall peace hereafter be easily formed and ratified between the parties.'—*Forbes*, *Considerationes Modestæ*, ii. 313.[1] *Lib. Anglo-Cath. Theol.*

1635

* '*Aue Maria.*'

'Gavisa es quondam, perque omnia secula gaude,
Omnia quæ gaudi secula tempus habet.
Stipasti quæ lætitia castum aluear alui.
Æquum est lætitiæ mella ut in aure bibas.
Tu gaudi Verbum peperisti, et dicit *Avete*
Omnibus : atque omnis terra revibrat *Ave*.
Sed tu salvificum genuisti in secula *Salve :*
Nostra eccho nudum nomen honoris, *Ave*.'

—*Anth. Stafford, Gent., The Femall Glory*,[2] cxxviii. *Meditationes. Lond.* 1635.

* 'And here, O Blessed Virgin ! I leave to discourse further of thee, and direct my speech to thee. O thou Eternall Glory of thy Sexe ! . . . O pardon, Gratious Princesse, my weake endeavours to summe up thy Value . . .'
—*Ibid., Apostrophe Authoris*, pp. 182, 184.

1653–8

* 'We do sometimes meet in ancient authors with the intercession of Saints in general, which we also acknowledge ; or an oblique invocation of them (as you term it), that is, a prayer directed to God, that He will hear the intercession of the Saints for us, which we do not condemn ; or a wish, or a rhetorical apostrophe, or perhaps

[1] I have followed the translation of Bp. Forbes of Brechin.—Ed. 1904.

[2] "Anthony Stafford, in his *Femall Glory* thus extolls, nay justifies the Invocation of the Virgin, and saying *Aves* to her, *Med: Poeticæ. Ave Maria. Tu gaudi verbum. . . .*" (*Canterbury's Doom*, p. 215.) In Stafford's *A Just Apology of the Female Glory*, in reply to Burton's attack upon that book, he says, "But Burton and his silly Fraternity . . . neither have they schollorship enough to finde a difference betweene an Apostrophe, and an Invocation" (*A Just Apology*, p. xc). —Ed. 1904.

something more in some single ancient author: but for an ordinary invocation in particular necessities, and much more for public invocation in the Liturgies of the Church, we meet not with it for the first six hundred years, or thereabouts; all which time, and afterwards also, the common principles and tradition of the Church were against it.' Invocation of Saints.

* 'We do not charge them [the Romanists] only with "invoking Saints for their intercession," or (to speak more properly) with the invoking God to hear the intercession of His Saints, but with more insolent forms of ultimate prayers to the creatures,—"to protect them at the hour of death. . . ."

'A comprecation[1] [of saints] both the Grecians and we do allow, an ultimate invocation both the Grecians and we detest.'—*Archbp. Bramhall, Works*, i. 58; ii. 494, 633. *Lib. Anglo-Cath. Theol.*

1656

* 'But how gladly do we second the angel in the praise of her, which was more ours than his! How justly do we bless her, whom the angel pronounced blessed. How worthily is she honoured of men, whom the angel proclaimed beloved of God! O blessed Mary, he cannot bless thee, he cannot honour thee too much, that deifies thee not! That which the angel said of thee, thou hast prophesied of thyself; we believe the angel and thee: "All generations shall call thee blessed," by the fruit of whose womb all generations are blessed.'—*Bp. Hall's Contemplations.*

1661

* 'It is worthy of notice that in the form of prayer for the 30th of January, which was put forth in the preceding

[1] 'Comprecation' differs from 'Invocation' of Saints in respect that, whilst in 'Invocation' the words "pray for us" are directly addressed to the saint or saints, in 'Comprecation' the request for the prayers of the saint or saints is addressed to God.—Ed. 1904.

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year (1661) by royal authority, these words appeared in one of the collects, but were erased by the convocation, when the service was afterwards revised and annexed to the Liturgy: "We beseech thee to give us all grace to remember and provide for our latter end, by a careful studious imitation of this thy blessed saint and martyr, and all other thy saints and martyrs that have gone before us, that we may be made worthy to receive benefit by their prayers, which they in communion with thy Church catholic offer up unto thee for that part of it here militant and yet in fight with and danger from the flesh."[1] (See Bodl. A. 2. 8. Linc.).'—*Cardwell, History of Conferences*, p. 388 *note*. *See above*, pp. 149, 150.

1827

* 'Ave Maria! blessed Maid!
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' holy Dove?

'Ave Maria! Mother blest,
To whom caressing and caressed,
Clings the Eternal Child;
Favoured beyond archangels' dream,
When first on thee with tenderest gleam
Thy new-born Saviour smiled:—

'Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son and Saviour, vows
To crown all lowly lofty brows
With love and joy like thine.'

—*Keble, The Christian Year.* '*The Annunciation.*'

[1] Upon this clause see Mr. Lathbury's remarks in *A History of Convocation of the Church of England*, 2nd ed. p. 306.—Ed. 1904.

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* 'Therefore, as kneeling, day by day,
We to our Father duteous pray,
So, unforbidden, we may speak
An Ave to Christ's Mother meek,
As children with "Good-morrow" come
To elders in some happy home—
Inviting so the saintly host above
With our unworthiness to pray in love:

'To pray with us, and gently bear
Our falterings in the pure bright air;
But strive we pure and bright to be
In spirit; else, how vain of thee
Our earnest dreamings, awful Bride.
Feel we the sword that pierced thy side:
Thy spotless lily flower, so clear of hue,
Shrinks from the breath impure, the tongue untrue.'

—*Keble*, '*Mother out of Sight*,' qu. *Shipley*, *Invocation of Saints and Angels*, *Preface*, xl. *Lond.* 1869.

1840

* Art. XXII. The Romish doctrine concerning invocation of saints, is a fond thing . . .] 'By "invocation" here is not meant the mere circumstance of addressing beings out of sight, because we use the Psalms in our daily service, which are frequent in invocation of Angels to praise and bless God. In the *Benedicite*, too, we address "the spirits and souls of the righteous." Nor is it a "fond" invocation to pray that unseen beings may bless us; for this Bishop Ken does in his Evening Hymn:—

'O may my Guardian, while I sleep,
Close to my bed his vigils keep,
His love angelical *instil*,
Stop all the avenues of ill.

'By the doctrine of the invocation of saints then, the Article means all maintenance of addresses to them which

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intrench upon the incommunicable honour due to God alone, such as have been, and are in the Church of Rome, and such as, equally with the peculiar doctrine of purgatory . . . are unknown to the Catholic Church.'—*J. H. Newman, Tract* XC. pp. 38, 39, 45. *Second edition.*

c. 1860

* 'The 22nd Article does not say that *all* Invocation of Saints and Angels (such as "Orate pro nobis") is "a fond thing," but only that the "Romish Doctrine concerning it" is so.'—*Keble, Letters of Spiritual Counsel*, cxliv. 274. *Oxford*, 1885.

1865

* 'The Homilies illustrate what it is, which our Articles condemn, viz., Invocations, which seem to interfere with the all-sufficiency of the Intercession of our Divine Redeemer, or any act of devotion which is "proper unto God" (*Homily on Prayer*, p. 277). Bishop Andrewes also, in his summary, explains what those of his day believed to be condemned by the Article (xxii.), not requests for the prayers of saints departed, but direct addresses to them, as if they could themselves give what we ask.' (*Answer to Card. Perron's Reply, Minor Works*, pp. 76–80. *Lib. Anglo-Cath. Theol.*)—*Pusey's First Eirenicon*, p. 108. *Oxford*, 1865.

1903

* 'The Church of England, in the course of the Reformation, did three things with regard to the invocation of saints. In the first place, she entirely removed any kind of invocation from the service books. Secondly, in the Articles drawn up in order that they might form a statement which the clergy must agree not to contravene in their public teaching, she condemned the extreme

practices and ways of thought in which the saints had been called upon to grant boons which are in the power of God alone, and had been given a prominence in devotion which was derogatory to the honour of God. Thirdly, in the same document she left it an open question whether the clergy might express approval of the practice of invocation of saints in the limited sense of seeking from the saints the help of their prayers. Invocation of Saints

'The first part of the action of the English Church was the removal of any kind of invocation from the service books. For such a proceeding there was much to be said from two points of view. It was a return to early custom, since for almost six hundred years from the foundation of Christianity no invocations of saints were to be found in the authorized services of the Church. It was a practical necessity of the times if the aim of the English Church to possess a form of worship which could be used by those who, being agreed upon the essentials of the Faith, differed about much else, was to be carried out. Secondly, the clergy were committed to a strong condemnation of the custom of seeking from the saints gifts which can be bestowed only by God. The need of such a condemnation would be denied by few, and was recognized even by the Council of Trent . . . Thirdly, the Church of England left open the lawfulness and expediency of that limited form of invocation, which asks the saints for the help of their prayers. Here, too, we believe that the course taken was wisely chosen. The condemnation of the "Romish doctrine" provided against any recourse to the saints, which infringed upon the prerogatives of Almighty God; in the allowance of invocation in its present ordinary sense in private devotions outside the authorized services of the Church, care was taken not to condemn a custom which had the support of the teaching and practice of great Fathers of the East and of the West. The abuse was strongly condemned; the use was left open.'—*Darwell Stone*, *The Invocation of Saints*, pp. 40-45. *Lond.* 1903.

The Healing

The Healing. 1662] ‘A proclamation lately set forth, “For the better ordering of those who repair to the court for cure of the disease called the king’s evil,” wherein his majesty, being as ready and willing to relieve the necessities and diseases of his good subjects by his sacred touch, which shall come for cure, as any of his royal predecessors, in which by the grace and blessing of God he hath in an extraordinary measure had good success ; and yet in his princely wisdom foreseeing that fit times are necessary for the performing of that great work of charity, doth declare his royal pleasure to be, that from henceforth the usual times for presenting such persons shall be from the Feast of All Saints to a week before Christmas, and in the month before Easter. That none presume to repair to court for cure of the said disease but within the limits appointed ; and that all bring certificates under the hands of the minister and churchwardens, that they have not before been touched by the king.

PRAYERS AT THE HEALING

The holy Gospel written in the 16th chapter of St. Mark, beginning at the 14th verse.

Jesus *appeared unto the eleven, etc.* At the words, *They shall lay their hands on the sick, and they shall recover*, is this rubrick direction :—*Here the infirm persons are presented to the king upon their knees, and the king lays his hands upon them.*

The holy Gospel written in the 1st chapter of St. John, beginning at the 1st verse.

In the beginning was the Word, etc. At these words, *That light was the true light which lighteth every man that cometh into the world*, is this rubrick :—*Here they are again presented to the king upon their knees, and the king puts his gold about their necks.*

Hier. III]

Rubr. *These answers are to be made by them that come to be healed.* The Healing.

The Prayers

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

Our Father which art in heaven, etc.

O Lord, save Thy servants,
Which put their trust in Thee.
Send them help from above,
And evermore mightily defend them.
Help us, O God our Saviour,
And for the glory of Thy name deliver us.
Be merciful to us sinners for Thy Name sake.
O Lord, hear our prayers,
And let our cry come unto Thee.

O Almighty God, who art the giver of all health and the aid of them that seek to Thee for succour, we call upon Thee for Thy help and goodness mercifully to be shewed unto these Thy servants, that they, being healed of their infirmities, may give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord. *Amen.* The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*'—*Kennet's Register*, p. 731.

Judgment of Henry Phlpotts, Bishop of Exeter, concerning Prayer before or after the Sermon

'When a question regarding the performance of any part of the book of Common Prayer is brought before me, I feel it my duty, instead of considering what I or Prayer before or after Sermon.

Prayer before or after Sermon.

others may desire, to look carefully to the 13th and 14th Car. II. c. 4, the Act of Uniformity in public worship, because that is the law which all the authorities in Church and State have concurred in making decisive and conclusive in every such question. I there read that "an universal agreement in the public worship" is, for the gravest reasons, declared to be the object of the statute, and in order thereto, "that all ministers shall be bound to say and use the morning prayer, evening prayer, celebration and administration of both the Sacraments, etc., in such order and form as is mentioned in the book of Common Prayer." I further read (c. 17) that "no form or order of Common Prayer, or administration of Sacraments, etc., shall be openly used in any church, etc., other than what is prescribed and appointed to be used in and by the said book." It is plain that this latter clause prohibits all addition to, as the other does all diminution from, the form prescribed.

'When therefore I receive, as I now do, a complaint against one of my clergy for "the disuse," or non-use, "of any prayer before or after the sermon," I examine "what is prescribed and appointed to be used in and by the book of Common Prayer" in this respect; and I find there, after the Nicene creed (and after an order for the publication of divers notices, etc.), "Then shall follow the sermon, or one of the homilies already set forth, or hereafter to be set forth by authority."

'(The sermon or homily being finished) "Then shall the priest return to the Lord's Table and begin the offertory," etc.

'The result is, that no prayer being prescribed and appointed either before or after the sermon, the minister who uses no prayer, either before or after the sermon, strictly conforms to the law of Church and State, and is therefore not open to any censure or discouragement from his bishop.

'Very true it is, that this practice is now unusual; and that almost all clergymen have been for a very long time

accustomed to use, in their parish churches, a collect and the Lord's Prayer before the sermon. So entirely is this custom fixed and rooted among us, that I shall probably surprise most of those to whom I am now writing, when I cite from the "Directions of K. Geo. I. to the archbishops and bishops for preserving of unity in the Church," the 6th of those directions expressly calling on them to prohibit this very practice, the propriety of which is now esteemed so fixed and certain, that the departure from it by a minister is made matter of remark and even complaint. Prayer before or after Sermon.

'True it also is, that this royal letter of 1714 directs the bishops "to require their clergy, in their prayer before sermon, that they do keep strictly to the form in the 55th canon contained, or to the effect thereof," in other words, the bidding prayer, as it is commonly called, which is required by the 55th canon of 1604 to be used before all sermons. But in respect to the canon which requires the use of this form, if there were no authority or practice to the contrary, it must be deemed to be superseded by the rubrick which we have just read, so far as concerns the sermon, which is part of the Communion service, and could have effect only in the case of sermons at other times, such as in the evening prayer or in the morning prayer on days when the Communion service is not used, or in the universities, where, by an express provision of the Act of Uniformity (c. 23), sermons may be had without being preceded by morning or evening prayer.

'But the direction of king George I. is to the effect of requiring the use of the bidding prayer generally "before sermon"; and the notorious practice in cathedrals, even before the sermon in the Communion service, is in conformity to it. Whether such a royal mandate, and such a practice in cathedrals, be of sufficient authority to counterbalance the letter of the Act of Uniformity, or rather to shew that the act is to be construed as approving the use of this form, are questions which I am not

Prayer before or after Sermon.

competent to solve. My own opinion, not unaccompanied with doubt (by reason of the above-cited authority, and of that only), is, that the canon is superseded so far as concerns the sermon in the Communion service. But at any rate, and under any view of the matter, the collect with the Lord's Prayer is not in accordance with the rubrick, and is repudiated by all authority, however generally used. If therefore a prayer before the sermon be insisted on, it can only be the bidding prayer.

'Mr. Blunt, it seems, at first used that prayer, but entertaining some doubt on the matter, he consulted me. Being so consulted, and not being at the time aware of king George's letter, I resolved his doubt by saying, that I considered the Act of Uniformity as having superseded the canon in respect to the sermon in the Communion service.

'If it be the wish of either clergy or laity at Helston, that I should reconsider this my resolution of Mr. Blunt's doubt, as to the necessity of using the bidding prayer, I am quite willing to do so; and then, if I cannot, by further consideration and inquiry, relieve my own mind from doubt on the subject, I will do, as I rejoice that I am enabled to do, submit the doubt to the archbishop of Canterbury for his final and conclusive judgment. Meanwhile, I think it right to say, with reference to the 55th canon, which orders the bidding prayer, that even if it be not in any respect superseded by the Act of Uniformity, it will not necessarily follow that it ought now in all cases to be enforced. For the canon law differs in this respect from the temporal law. Where the reason for any canon has ceased, and where, on that or any other account, it has long been suffered by the ecclesiastical authorities to remain unenforced, it is not necessarily to be at once called again into activity; certainly not without previous notice.

'So far, therefore, as regards parish churches, in almost all of which the bidding prayer has long ceased to be used, it may be within the discretion of the ordinary,

whether to revive the use of it or not. Every ordinary, before he shall resolve in the affirmative, will probably consider well, whether there be sufficient cause for reviving it. Is it, for instance, an edifying prayer? No—it is not, strictly speaking, a prayer at all—it is a direction to the people, *bidding* them to pray, and telling them for whom to pray.[1] And this direction is fulfilled most effectually and most faithfully in the prayer for the church militant. Whenever therefore the prayer for the church militant is used in its proper place in the Communion service, as it ought to be on every Sunday and holiday, in every church, whether the holy Communion be administered or not, there the whole matter of the bidding prayer is repeated as a prayer, except as regards the Queen's titles, which it would manifestly be irreverent to recount in an address to Almighty God. Now it was the assertion of these titles, that the Queen is "defender of the faith, and in all causes and over all persons, ecclesiastical as well as temporal, within her dominions supreme," which seems to have been one, if not the only main end and object of the canon requiring the use of the bidding prayer. I will not at present enter into the proof of this position. I content myself now with saying, that the object of the 55th canon is very similar to that part of the first canon which requires "all ecclesiastical persons having cure of souls, and all preachers, to the uttermost of their wit, knowledge, and learning, to teach, manifest, open and declare in their

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[1] The Bidding Prayer, besides the beauty of its language and its stately diction, contains most valuable teaching upon points which require emphasizing. It teaches plainly the truth of the catholicity of the Church, and declares that the English Church is but a portion of a greater whole. It calls upon men to intercede for all the rulers and members of Church and State, pointing out the way in which all are knit together in the commonwealth. And, lastly, it makes full mention of the faithful departed, including them in our intercessions. We may well wonder whether the extraordinary insensibility to the existence of the unseen world, which now characterizes the English people, and their neglect of the catholic custom of praying for the departed, would have been so common or universal, if the Bidding Prayer had been said Sunday by Sunday as required by the 55th Canon of 1604.—Ed. 1904.

Prayer before or after Sermon.

sermons, four times at the least in the year, that all usurped and foreign power (repugnant to the ancient jurisdiction of the Crown over the State ecclesiastical) hath no establishment by the word of God, and is for the most just causes taken away and abolished." Both the one canon and the other are equally stringent and imperative, and both have long been suffered, wisely I think, to lie dormant.

'Should the time ever come, when it shall be necessary to reassert the Queen's supremacy every Sunday in every church in England, and four times in every year to teach it in sermons; I trust that the bishops will not fail in their duty to enforce both these canons, or the clergy in their duty to observe them. Meanwhile it will be considered by most men quite sufficient that the bidding prayer be, as it is, used in cathedrals and in universities, and sometimes, and on some special occasions, such as visitations of the clergy, elsewhere.'—*Judgment of Henry Philpotts (Bishop of Exeter) re William Blunt, Oct.* 23, 1844; cited in *Stephens' Eccles. Stat.*, ii. 2049, and *Bk. of C. P.*, i. 377; also in *The English Churchman*, No. XCVIII.

* The Occasional Prayers

The Occasional Prayers.

The question has been raised as to when and how often the "Collect or Prayer for all Conditions of Men" and the "General Thanksgiving" are to be said in the recitation of Divine service—that is, at Morning and Evening Prayer.

1. In the first place, the fact that neither of these two forms are found in "The Order for Morning or Evening Prayer daily throughout the Year," but are printed apart, amongst the occasional prayers, under the heading, "Prayers and Thanksgivings upon Several Occasions," suggests that they are not to be regarded as an unvarying part of Divine service daily throughout the year—in other words, that it is not intended that they should be said

daily at Morning and Evening Prayer without intermission or exception, but only occasionally. The rubric which governs the "Prayers and Thanksgivings upon Several Occasions" directs that they "be used before the two final prayers of the Litany, or of Morning and Evening Prayer." From a glance at the prayers which follow, it is evident that this direction cannot be held to imply that all the forms referred to are to be used every day; but that "upon the several occasions"—*e. g.* during drought, in time of war, at Embertide, or during the session of Parliament—when any of these prayers are appropriate or specially ordered, they are to "be used before the two final prayers of the Litany, or of Morning and Evening Prayer." The rubric obviously relates merely to position, not to frequency of recitation. If it had been intended that the Prayer for all Conditions of Men and the General Thanksgiving should be said twice daily without variation, as an integral part of Morning and Evening Prayer, they would naturally have been printed in each case before the Prayer of St. Chrysostom, and not relegated to a place under the heading "Prayers and Thanksgivings upon Several Occasions." It may possibly be urged that, in order to save space and to avoid repetition, these two forms are not printed twice in the daily Choir Offices; but, against such a plea, it is to be observed that quite half of the Order for Morning and Evening Prayer is thus repeated in full—namely, all the introductory portion, which concludes with the response, "The Lord's Name be praised," from the Creed to the Collect for the day, and all the prayers which follow the Third Collect. Moreover, the exclusion of the two forms in question from the Order for Morning and Evening Prayer appears to have been deliberate. For, at the last revision, in 1662, the prayers for the king, the royal family, the clergy and people, together with the prayer of St. Chrysostom and the Benediction, were printed in the Order both for Morning and Evening Prayer; instead of being left, as previously, at the end of

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the Litany: also Evening Prayer, which before began at the Lord's Prayer, was printed with the sentences, exhortation, confession, and absolution as in Morning Prayer. From these facts it is obvious that there was in 1662 no idea of saving space or avoiding repetition, but quite the contrary idea. And it is particularly to be observed that it was in this very year, at the same revision in which all this repetition was deliberately adopted, that the Prayer for all Conditions of Men and the General Thanksgiving first appeared in the Prayer-book. From the circumstances of the revision just alluded to, and the position which was then assigned to these two forms in the Prayer-book, it appears highly probable, if not certain, that they were and are intended for more or less occasional use—upon "several occasions," as distinguished from "all occasions."

2. In regard to the Prayer for All Conditions of Men, the rubric directs that it "be used at such times when the Litany is not appointed to be said"; that is to say, the prayer is to be regarded and used as an alternative or substitute for the Litany, and not otherwise. A glance at its contents shows it to be a brief summary of a considerable portion of the petitions of the Litany; it is, in fact, the Litany condensed. Wheatly (*on The Common Prayer*, p. 136. 2nd ed., Oxford, 1714) speaks of the prayer in question as the *Lesser Litany*. Now, the Litany is distinctly a morning and not an evening devotion. To say the Litany in the afternoon or the evening is to destroy the liturgical sequence of the morning services, which is, Matins, Litany, and Holy Communion. In fact, the position assigned to the Litany in the Prayer-book affords a strong argument against afternoon or evening celebrations of the Holy Communion. The rubrics which govern the recitation of the Litany are as follows:—(1) "Here followeth the Litany, or General Supplication, to be sung, or said after Morning Prayer, upon Sundays, Wednesdays, and Fridays." (2) Before the Prayer for the King at Morning Prayer only, "Then

these five prayers following are to be read here, except when the Litany is read." No such direction appears in the Order for Evening Prayer. (3) At the commencement of the Commination Service is the rubric, "After Morning Prayer, the Litany ended . . . ." (4) In the Ordinal we find directions for the recitation of the Litany "after Morning Prayer is ended." From these rubrics it is abundantly clear that the Litany is to be used in the morning only, and that on the morning of Sunday, Wednesday, and Friday. On the remaining mornings of the week—*i. e.* on Monday, Tuesday, Thursday, and Saturday—the Prayer for All Conditions of Men is to be said as the substitute for the Litany. Hence, this prayer, like its alternative the Litany, is a morning and not an evening devotion. There is nothing in the Prayer-book to suggest that it is ever to be used in the Evening Service. That this is the case is confirmed by the fact that Dr. Bisse, writing in 1716, that is, but fifty-four years after the prayer first appeared in the Prayer-book, states :— The Occasional Prayers.

> "This Collect was added at the last review : for before our Church used no general intercession, but in the Litany and in the Prayer for the Church militant, that is, on fasting days, or at the Communion, at which times these intercessions were most likely to prevail. However, upon the complaint of the Dissenters, who thought our Liturgy deficient for want of such a form of daily intercession . . . . to satisfy all complaints, this Prayer was added to supply the place of the Litany : and, for this reason, is to be 'used at such times, when the Litany is not appointed to be said.' And therefore Bishop Gunning,[1] the supposed author of it, in the College whereof he was head, suffered it not to be read in the afternoon, because the Litany was never

[1] On Bp. Gunning's zeal for the observance of the rubrics, see *The Remains of Denis Granville*, ii. 108. *Surtees Soc.*, vol. xlvii.—Ed. 1904.

The Occasional Prayers.

read then, the place of which it was supposed to supply." (*The Beauty of Holiness in the Common Prayer, as set forth in Four Sermons preached at the Rolls Chapel in the year* 1716. 7th ed., 1720, p. 97.)

The Rev. John Jebb in like manner says :—

> "The prayer for all conditions of men (is) to be read on the four days in the week when the Litany is not appointed to be said . . . the prayer is merely a substitute for the Litany, which was never intended to be read after the third Collect of Evening Prayer. It might just as properly be read in the course of the Communion Service." (*The Choral Service, &c.* . . . p. 399. *Lond.* 1843.)

The Prayer for All Conditions of Men cannot be said in the Evening Prayer without disregard of the rubrics. At the least, to use it at Evening Prayer is to exceed the directions of the Prayer-book, and to make an unauthorized addition to that Office.

3. In regard to the General Thanksgiving. This form, too, being printed amongst the occasional prayers should, it appears, be accordingly used but occasionally. Its position amongst a collection of prayers and thanksgivings, no other of which is to be said daily throughout the year, clearly implies that it, too, is to be regarded similarly as an occasional devotion. Upon the use of this form, Jebb remarks :—

> "No rubric whatever enjoins its use (as an unvarying portion of Morning and Evening Prayer). In fact, it interrupts the order of the Service." (*Ibid.* p. 400.)

It is a thanksgiving for blessings in general, one of the thanksgivings upon "several occasions," as contrasted with "all occasions." If said twice daily throughout the year, it not only ceases to be an occasional devotion, but it also loses its point. It would be well, the writer thinks,

if it were reserved for use upon special occasions, as, for example, at Morning and Evening Prayer on all Sundays and festivals. Its omission on ferial days and fasting days is in accordance with its position in the Prayer-book; though it might be said with its marginal addition on any day, without distinction, when any person is present who desires to return thanks for mercies received. The Occasional Prayers.

Many of the clergy, in their praiseworthy desire to recite the Choir Offices whole and undefiled, have been accustomed to say both the Prayer for All Conditions of Men and the General Thanksgiving daily at Evening Prayer; but such a use, in the light of what has been said above, appears to be a work of supererogation. There is no more authority for adding to the Choir Offices, than there is for subtracting from them. In favour of the suggestions here made for the occasional or less frequent use of both the forms in question, it may be urged that such a limited use would be not only reasonable, but that it would also give a desirable variety in the recitation of the daily Offices of the Church, based upon intelligent conformity to the directions or suggestions of the Book of Common Prayer. —*The Editor*, 1904.

* Irish Form of Consecration of Churches,

A.D. 1666.

INTRODUCTION

Irish Form of Consecration of Churches.

This Form appeared coincidently, as to date, printer, and bookseller, with the 4to Prayer Book of 1666, which was the *editio princeps* of that formulary in Ireland after the Restoration and last Revision; and it bears the following title:—

A Form of Consecration or Dedication of Churches and Chappels, together with what may be used in the Restauration of Ruined Churches, and Expiation of Churches Desecrated or Prophaned. Dublin, Printed by John Crook, Printer to the King's Most Excellent Majesty, and are to be sold by Sam. Dancer in Castle Street. 1666. (*4to, pp.* 39.[1])

The back of the title page bears the licence:—

Imprimatur Hæc formula Consecrationis, &c.
Ja. Armachanus. Mich. Dublin. Can.

Thus this Form was published simultaneously with the Book of Common Prayer, under the exalted sanction of Primate Margetson and Dr. Michael Boyle, Archbishop of Dublin and Lord Chancellor of Ireland. The authorship of it is not so certain; half a century after its appearance the compiler seems to have been unknown, and since that nothing that I can discover has appeared to reveal who he was. My belief is, that he was Dr. John Cosin, Bishop of Durham, whose compilation, as presented to the Convocation of Canterbury, was procured from England concurrently with the revised Prayer Book, and though not invested with the same ecclesiastical sanction, was received with the same spirit of dutiful respect from what, as regards the materials of Biblical and Liturgical training, may be designated *the Mother Church*.

There is no entry upon the subject in the meagre records of the Irish

[1] Bishop Reeves's Preface was written for an edition subsequent to the *Editio Princeps*. This text has been collated by Dr. Jellett, Dean of St. Patrick's, with the edition of 1666 in Marsh's Library, and has now been printed uniform with it.

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Convocation, but we know that in 1640 there was a design in deliberation of the Convocation of Canterbury for the preparing an English Pontifical, one item in which was to be a form for consecrating churches, churchyards, and chapels; and in 1661, on the 22nd of March, the Upper House unanimously committed to Dr. John Cosin, the Bishop of Durham, the preparation of such a form; which, on the 20th of June, was presented by him, and referred to a sub-committee of four prelates for consideration. (*Synodus Anglicana*, pp. 106, 107, 118; Cardwell's *Synodalia*, vol. ii., pp. 596, 668, 677.) What became of this draft form we are not told; probably local considerations, and especially the recollection of the outcry that was raised against Laud in the matter of the Consecration of St. Catherine Creed church, in 163½, caused the English Bishops to hesitate in adopting any elaborate form, though this was only a modification of Bishop Andrewes'; and thus the subject was allowed to become a dropped proposition; but the Irish Bishops, glad to obtain a compilation which proceeded from so able a hand, were prepared, with the Prayer Book, to receive a collateral formula of great merit, though wanting the ratification of synodical assent. Such is my conjecture. Irish Form of Consecration of Churches.

I have met with but two copies of the original form as it appeared in 1666; one in Archbishop Marsh's library (T. 3. 4. 9, No. 3), and the other in the rich collection of Evelyn Philip Shirley, Esq., at Lough Fea. In both, the leaf containing pages 1 and 2 is reproduced, with only one variation, that is, in (*a*) the heading is—"A Form of Consecration, or, Dedication of Churches and Chappels," while in (*b*) there is added—"according to the use of the Church of Ireland." It is probable that, for the sake of the additional clause, the latter was intended as a cancel for the former. The whole form was frequently reprinted among the unauthenticated services, which, at the will of the Publishers, were introduced at the tail of the larger Irish Prayer Books, from 1700 to 1750; as in the quartos of 1700, 1716, 1736, 1742, and Grierson's handsome folios of 1721, 1739, and one of the two of 1750.

In the Lough Fea library is a French translation of this form, the only copy which has ever come under my notice, having the following title:—*Formulaire de la Consecration & Dedicace des Eglises & Chapelles, selon l'Usage de l'Eglise d'Irlande. Traduit de l'Anglois, par l'Ordre de My Lord Evêque de Kildare, & en faveur des Protestans François Réfugiés, habitans à Portarlington, Comté de la Reine. A Dublin, Chez Andre' Crook, Imprimeur de la Reine, demeurant sur le Blind-key, proche Copper Alley*, 1702. 12mo, pp. 18 × 44. There is a prefatory letter signed *William Kildare*; this is Doctor William Moreton, who filled the see of Kildare from 1682 to 1705. It is in French and English; the *Formulaire* is in French only. The letter is "to the French Protestants Refugees living at Portarlington," and, as an example of well-balanced firmness and love, is worthy of being reprinted here:—

"'Dearly Beloved in the Lord,—Intending, by the blessing of God, according to my duty, to Consecrate the two Churches in Portarlington, for the more duly Celebrating divine Service, one of them for the English, and the other for your

Irish Form of Consecration of Churches.

Congregation, who are the French Inhabitants there; I think fit, not only to give you notice of it, but likewise to send you the Form of Consecration, which I intend to make use of, Translated into your own Language, that you may not be Strangers and Pilgrims here still: But that you may be thoroughly acquainted with all our Proceedings, the want of which acquaintance has done both you and us, more prejudice than we can well imagine. For whereas you have hitherto thought fit to heap to your selves Teachers, utterly against the Apostolical Injunction, and particularly condemned by St. Paul, 2 Tim. 4. 3, and of great disadvantage, at this time, to our Common Christianity; I take this opportunity to let you know, that I am your *Pastor* and your *Patron* too, the one by Divine and Ecclesiastical appointment, and the other by Humane Authority and the Laws of the Land. And by the help of God, I will perform both those Offices with all the tenderness and care I can; with no design to Lord it over you, but with all possible meekness and condescention, and kindness too, I will make it my business to bring you by degrees to such a compliance as you shall have no reason to complain of.

"You are not ignorant, I believe, at least you ought not to be Ignorant, of the Proposal I made to your present Teacher, Mr. Daillon, when I was at Portarlington, viz. a full Equivalent to what he now enjoys amongst you, in case he should be superseded by this new Establishment, and I would still have done more for him, but that I find him too Tenacious of his Consistorial authority to part with it upon any terms, tho' it is not thought, even by some of you, if you were allowed to speak out, that it is so very proper for the circumstances you are in, either for him to Lord it over you, or you over him, which are the very Essentials of that Constitution. You are my Witnesses, that I have not abridg'd you those Privileges which are allowed you by a late Act of Parliament, passed in this Kingdom; nor do I at all intend to do it: But notwithstanding all those Priviledges, you know you are within my Diocess, and consequently within my Pastoral cares. And as it is my hearty Desire and Prayer to God, That you would be Conformable to this innocent and harmless, as well as Orthodox Church of ours, so will I make it my constant endeavours, by all gentle and easy means, to bring you all to that Conformity; and this design of mine, neither that Statute nor any other will, I hope, obstruct or obviate. In the mean time, I trust you will conclude from the Method I have pursued in this affair, and the Steps which I have taken, that I seek not yours but you, and that I am, with all Sincerity and Affection,

"Gentlemen, your faithful Servant in our Lord and Saviour,

"William Kildare."

Although the form of 1666 laid claim to be "according to the use of the Church of Ireland," it does not appear to have ever been acknowledged as possessing full ecclesiastical sanction; for in the Journals of the Irish Convocation of Queen Anne, at the date 30th May, 1709, I find the following minute, which shows that the want of such authentic form was felt, and that there was a desire on the part of the Upper House, most probably at the instance of Archbishop King, to have the want supplied:— "Order'd, that whereas there is not in the Church of Ireland any Settled and approved Form of Dedicating Churches to the Service of God, that it be referred to a Committee to prepare Materials of a Form for Dedication of Churches, with a Preface setting forth the reason and nature of such Dedication, and to report the same to the House, the Lord Bishop of Corke (Dr. Dive Downes) dissenting." And "Order'd that his Grace the Lord Archbishop of Dublin, their Lordships the Bishops of Ferns, Clogher, Down, Cloin, and Waterford be of the said Committee. Order'd,

that the said Committee meet at four on Wednesday next in this place, with power to adjourn." (*Diurni Convocat.* MS., vol. ii., p. 45.) Irish Form of Consecration of Churches.

"Statuerunt Patres quod Domini quibus Forma comissa fuit componenda pro Ecclesiarum Deo Dedicatione, etc., vel tres in dicto Negotio procedant, et hora quarta promeridiana hujus Diei conveniant. Reverendi admodum Patris Corcagiensis Protestatio sive Dissensus exhibitus et perlectus fuit. May 30, 1709, I dissent to the above Order or Resolution. —Dive Corke and Rosse. Argumentorum vero ejusdem Considerationem postposuerunt Patres." (*Ibid.* p. 47.)

The matter seems, after the manner of the English attempts, to have rested at this stage, for there is no further reference to it in the Journals. But the subject was not dropped by the promoter, Archbishop King, for in a letter to Dr. William Nicolson, Bishop of Carlisle, dated June 6, 1715, he writes :—"I have consecrated or restored nearly forty churches, and some in a crowd of Dissenters; and yet so managed the matter that they seemed very well satisfied with what was done; and, in truth, great care ought to be taken to make the form unexceptionable. We have a form in Ireland, but without any authority, and I altered it to my own mind, which I reckoned myself as a bishop empowered to do, because the canon requiring bishops to consecrate churches, but prescribing no form, leaves the form to their discretion." (Mant, *Hist. of Church of Ireland*, vol. ii., p. 207.) Here the Archbishop evidently alludes to the form of 1666. At the date of Sept. 8, 1718, he thus writes to Dr. John Stearne, Bishop of Clogher :—"As to the form of consecrating and restoring churches, I have finished the Preface I designed, and all the prayers, only one for the desecration of churches, which I have not yet well considered. My homily before the consecration is too long, almost as long as a sermon; and yet I cannot see how to make it shorter. I think to put it in the disjunctive, as that in the Visitation of the sick; but, to be sure, I will print nothing till I have the Archbishop of Tuam's (Dr. Edward Synge) approbation and yours, and, if advisable, that of my clergy. It is a pretty nice matter; and, as I am informed, was laid aside by the Convocation in England because they could not agree about it. 'Twill only be for my own diocese, and if my brethren do not like it, they may make each one for themselves." (*Ibid.* p. 208.) The mention of the *Preface* in the above clearly identifies the writer with the author of the Resolution of the Upper House of Convocation in 1709, previously cited.

Again, writing to the same prelate, Nov. 27, 1718, he further says :—"I can find no copies of the forms of consecrating churches agreed on in the Convocation of England, nor indeed that they did agree on any. We had lately a letter from the Secretary in England, requiring the Government here to inquire how the forms in the last Common Prayer Book, of receiving Penitents, Consecration of Churches, etc., came to be composed, printed, and annexed to the Common Prayer Book, and by what authority used. To which we returned the best answer we could; and, after all, the annexing them to the Common Prayers appeared to be the printer's work, without any authority." (*Ibid.* p. 208.) The Archbishop is not

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correct in his statements about the progress of the matter in the English Convocation. For, in 1712, a Form was prepared and approved of by both Houses, and signed by Archbishop Tenison. It was not, however, printed till 1719, when it appeared in the appendix to John Lewis' Historical Essay upon the Consecration of Churches. Since then it has been reprinted in Burn's *Ecclesiastical Law* (vol. i., p. 327, ed. Phillimore, Lond. 1842); and at p. 179 of Harington's *Rite of Consecration of Churches*. In 1715 one of the heads of business in the king's letter for Convocation was "the preparing a form for consecrating churches and chapels." A form was accordingly drawn up, which is substantially the same as that of 1712, and is to be seen in Wilkins' *Concilia* (vol. iv., p. 668); Cardwell's *Synodalia* (vol. ii., pp. 819, 825); and Harington's *Essay* (p. 188). The form was approved by the Bishops, and many amendments were proposed by the Lower House, but the full consideration of them was prevented—first by the death of Archbishop Tenison, and afterwards by the Hoadly business, and the form that is commonly used has never obtained Synodical authority. (Cardwell's *Synodalia*, vol. ii., p. 820.) In 1729 it was used by Dr. Edmund Gibson, Bishop of London, and was entered in his Register, as abstracted by Oughton. (*Ordo Judiciorum*, vol. ii., p. 256.) And I may add that this form substantially supplies both the construction and matter of all the services which have been since drawn up for diocesan use both in England and Ireland, being much more simple and brief, and much less ceremonious, than those of Bishops Barlow, Andrewes, Laud, and Patrick, in England, and of Bishop Cosin (?) and Archbishop King, in Ireland. But as it was not seen or known by Archbishop King, it did not in the slightest degree tincture his elaborate form, which appeared the year after his above-cited letter to Bishop Stearne under this title:—*Offices to be used for the Consecration of a Church new built, and Restauration of a Church rebuilt in the Diocess of Dublin: agreed to at a Synod and Visitation of the said Diocess held in the Cathedral Church of St. Patrick's, Dublin. April the 5th, 6th, and 7th*, 1719. *Dublin: Printed by A. Rhames, at the Back of Dick's-Coffee-House, in Skinner Row*, MDCCXIX. Office for the Consecration, pp. 3–19; Office in Restauration, pp. 20–26: "A Discourse concerning the Consecration of Churches. Showing what is meant by Dedicating them, with the grounds of that Office," pp. 27–48. At pp. 49, 50 is a form of *Instrumentum Publicum Conficiendum*, &c., copied from antecedent forms; and lastly an Index, pp. 51–54.

Copies of this form have become very rare, but they are to be found in the Libraries of Trinity College, Dublin, and of Primate Marsh, and in the Public Library of Armagh.

When the work was printed, the writer sent a copy to his correspondent and counsellor, Archbishop Wake, who, in a letter dated July 16, 1719, thus acknowledges its receipt:—"I have not yet had time carefully to read over your Grace's forms of consecrating a new, and restoring a fallen church. I do not question but I shall be well satisfied with them; tho' I freely own the lesse ceremony there is in such matters, I think it the

better." (*Ex. Autogr.*) The English form, which was drawn up when he was Bishop of Lincoln, and which we now use, was surely free of ceremony to his heart's content. Irish Form of Consecration of Churches.

'In the year 1844, the Rev. E. C. Harington, Incumbent of St. David's, Exeter, and, I believe, now a Canon of the Cathedral there, published a very interesting volume, entitled, *The Object, Importance, and Antiquity of the Rite of Consecration of Churches.* (8vo. London: F. and J. Rivington.) In the following year there appeared in the *British Magazine* (vol. xxvii., p. 534) a short notice, in the course of which the writer observes:—"Mr. Harington does not seem to be aware of the forms sanctioned by the Irish Convocation. The writer's impression is, that he has seen two—one, which is perhaps the most remarkable of any adopted in the English Communion, used to be printed in the folio editions of the Prayer Book, printed by the King's printer in Dublin. It is well worthy of attention, if only as an indication of the character of the theology of the Irish Church at the time it was drawn up." To this Mr. Harington replied in August following:—"I very much question whether the *Irish Convocation* ever adopted a 'form of consecration of churches,'" and then he proceeds to quote from Bp. Mant the statements of Archbishop King, as above adduced (*Ibid.* vol. xxviii., p. 246); which fully justified him in his modest assertion, and taken in conjunction with other evidence, both English and Irish, goes to prove that notwithstanding the longings and efforts of Convocation on both sides of the Channel, neither the Church of England nor the Church of Ireland has yet succeeded in supplying the desideratum in such a manner as to furnish the Bishop with an authoritative formula for his guidance in the performance of this important pontifical function.

'William Reeves, D.D.'

'The late Dr. Reeves, Bishop of Down and Connor and Dromore, writing to the Rev. T. P. Morgan, Nov. 17, 1890, gives his latest opinion upon the origin of the Irish Consecration, Restauration, and Reconciliation of Churches Services:—

"I believe the three Forms in the Irish folio Prayer Book were the compilation of Archbishop King of Dublin, one of the ablest prelates that occupied that see.

"If I mistake not, the Forms in question were presented to and received some Convocational acceptance . . . our service for Consecration is extremely meagre.

"Wm. Down and Connor."'

A FORM of Consecration, or Dedication of Churches and Chappels, according to the Use of the Church of IRELAND.

Irish Form of Consecration of Churches.

¶ *The Patron, or the Chief of the Parish where a new Church is erected, is to give timely Notice to the Bishop of the Diocess, and humbly to desire him to appoint a convenient time, some Lord's-Day, or other great Festival of the Church for Performance of the Solemnity.*

¶ *At the Day appointed, the Bishop, with a convenient Number of his Clergy (of which the Dean or Arch-Deacon to be one) and the Chancellor of the Diocess, and his Register shall come between the Hours of Eight and Ten in the Morning; and when they are neer, the Bell is to ring till they be entred into the Church appointed to be consecrated.*

¶ *First, the Bishop and his Clergy, together with the Patron or his Deputy, shall go round about the Cœmetery, or Church-yards; which done, the Bishop and his Clergy shall enter into the Church at the West Door, the Patron and People standing without, while the Bishop and Priests do vest themselves in their respective Ecclesiastick Habits.*

¶ *When they are vested, they shall kneel down in the Body of the Church, with their Faces to the East, and say together,*

Our Father which art in Heaven, Hallowed be thy Name; thy Kingdom come; thy Will be done in earth, as it is in heaven: Give us this day our daily bread, and forgive us our Trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

¶ *Then the Bishop shall pray.*

Irish Form of Consecration of Churches.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy Name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then rising up, they shall go together to the West Door, and the Dean or Archdeacon on one Hand, and the Chancellour on the other, shall bring the Patron to the threshold of the West Door, and present him to the Bishop; who shall thus say to him,*

Sir, I am come hither at your desire; I ask therefore for what intent you have desir'd my coming?

¶ *The Patron shall answer; or some of the Clergy at his request and appointment, shall answer for him,*

[He hath] or *mutatis mutandis* [I have caused a House to be built for the service of God, and the publick Ministeries of Religion, and separated a burying-place for [his, or] my dead; and [his, or] my humble desire is, that it may be set apart from all common and prophane uses, and dedicated to the honour of God by your Prayers, and holy Ministeries, according to the Word of God, and the Laws and Customs of this Church.

¶ *Then shall the Bishop say,*

Whiles it remained, was it not thine own? and before it is given to God, was it not in thine own power? but when once you give it to God, it can never be recalled; but is in his propriety for ever.

¶ *The Patron or his Deputy shall answer.*

I humbly desire he will be graciously pleased to accept it, and that it may remain his own for his service, and his honour for ever.

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¶ *Then shall the Patron kneel down and receive the Bishop's blessing in the words following.*

¶ *The Bishop laying his hand upon, or lifting it over the Patron's head, shall say,*

The Lord bless you and prosper you; the Lord make his face to shine upon you, and be merciful unto you. Remember thy servant, O God, concerning this also; accept his gift, sanctify his heart, purify his intentions, reward his loving kindness, and spare him according to the greatness of thy mercies. Enrich him and his family with all blessings of thy Spirit, and thy Providence for ever, through Jesus Christ our Lord. *Amen.*

And now in the Name of God, and to the honour of our Lord Jesus Christ, let us perform this Ministry.

¶ *Then the Patron arising, the Bishop shall call for the Instrument of Donation, which the Bishop receiving from the hands of the Patron, shall deliver to the Register, to be read publickly in that place.*

¶ *Which being done, all may enter into the Church: Then shall the Bishop, attended by his Clergy, kneel in the body of the Church, before the Chancel door, at a convenient distance, upon a foot-step raised higher than the floor, and shall say,*

Let us pray.

I.

1 *Chron.* 29, 10, etc.

Blessed be thou, O Lord God, Father of our Lord Jesus Christ, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the Majesty: All that is in the heavens, and in the earth is thine, Thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our

God, we thank thee, and praise thy glorious Name, that thou hast put it into the heart of thy servants to build a house for the honour of thy Name, and the service of thy Majesty. O Lord our God, What are we, and what is this people, that from thy servants any thing should be given and offered unto thee by us? All things come of thee, and of thy own we give unto thee. But we know also, O God, that thou triest the heart, and hast pleasure in uprightness. O Lord God of our Fathers, God of mercy, and Father of Men and Angels, keep this, and all thankfulness and piety, and devotion in the imagination of the thoughts of the heart of thy servants for ever; and prosper thou the works of our hands unto us, O prosper thou our handy-work. Confirm this thing which thou hast wrought in us, from thy holy Temple which is in Jerusalem, which is from above, and is the Mother of us all: And for ever be pleased to imploy us in thy service, to strengthen us in all obedience, to lead us in the way everlasting, and to accept us in those religious duties which we shall perform by thy commandment, and by the assistances of thy holy Spirit, through Jesus Christ our Lord. *Amen.* Irish Form of Consecration of Churches.

II.

O Almighty and Eternal God, who by thy Immensity fillest all places both in heaven and earth, and canst not be limited or circumscrib'd in any: Thou art the most High, and dwellest not, as we do, in houses made with hands; for Heaven is thy Throne, and the earth is thy foot-stool; And what house can we build for thee? And what is the place of thy rest, that we can furnish out for thee? Surely every place is too little, and too low for thee, who dwellest on high, and thy glory is above the heavens: And yet thou humblest thyself to behold the things that are in heaven and earth, and thy delight is to be with the sons of men. Thou speakest our words, thou compliest with our weaknesses, thou acceptest our services, and wilt be worshipped and ador'd according to what thou

Irish Form of Consecration of Churches.

hast put into our power. Thou therefore hast been pleased in all ages to meet with thy servants in places separate for thy worship, and for the invocation of thy holy Name. In Paradise there was a proper place which thy servant *Moses* called, *The presence of the Lord;* and thy servant *Abraham* called on thy Name in the *place of the Altar*, [Gen. 13, 4.] And thou didst meet the Patriarch *Jacob* at *Bethel*, and he consecrated a stone for thy memorial, and it became dreadful and venerable, the House of God, and the Gate of Heaven, [Gen. 28, 17.] And *Rebekah* had a proper place whither she went to enquire of the Lord. Thou also didst fill the Tabernacle with thy presence, and the Temple with thy glory; and when the fulness of time was come, thou by thy most holy Son didst declare, that thou wilt be present in all places, where two or three are gathered in thy Name; and that amongst all Nations for ever, Thy house shall be called the house of prayer; and by thy Apostle hast signified to us, that our dwelling houses are to eat and drink in, but that we must not despise the Churches of God. For thou art a jealous God, and wilt not endure that thy Temples should be defiled. Our God is a consuming fire, and he that defiles a Temple, him will God destroy.

Therefore in confidence of thy goodness, in expectation of thy favours, in full assurance of thy promises, in obedience to the manifold declaration of thy pleasure, and in imitation of the piety of thy servants, who in all the generations of the world have separated places and houses for thy service, and left great monuments of their piety for our comfort and example, that we may come together into one place,[1] and by a joyn'd prayer, wrastle with thee for blessings, and not depart thence till thou hast blessed us: We thy servants walking in the steps of their most holy faith, partakers of the same hope, fellow Citizens with the Saints, and of the houshold of God, are this day met together in thy fear and love, to dedicate a house to

[1] Πάντες ἐπι τὸ αὐτὸ, πάντες ἐπὶ τον ναὸν τε Θεῦ. *St.* Ignat. *Epist. ad Magnes.*

thee, and to the glories of thy Name, that we may not neglect the assembling of ourselves together, but meet here to implore thy mercies, to deplore our sins, to deprecate thy anger, to magnifie thy goodness, to celebrate thy praises, to receive thy Sacraments, to bless thy people, and to perform all Ministeries of Salvation. Irish Form of Consecration of Churches.

Be pleased therefore, most gracious Lord and father, to accept the devotion and oblation of thy servants: Admit this place and house into a portion of thine own inheritance: Let it be a resting place for thy feet, and the seat of thy graciousness. Depute thy holy Angels to abide here, to defend thy servants, and to drive away all the power of the Enemy. Place thy mercy-seat among us also: Let thine eyes and thine ears be open towards this house night and day, and hear the prayers of thy people which they shall make unto thee in this place; granting to them all the graces which they shall need and ask: And whensoever in humility and contrition they shall confess their sins unto thee, be thou more ready to hear than they to pray: forgive them all their sins, encrease and perfect their repentances, remove thy judgments far from them, and let them feel and rejoyce in thy mercies and loving kindnesses for ever and ever. Grant this for his sake who is the King of the Saints, and the Head of the Church, the great lover of souls, and our High Priest, who continually makes intercession for us, our blessed Lord and Saviour Jesus. *Amen.*

III.

O Almighty God, who art the Father of the faithful, and a gracious God to all that call upon thee in truth and love; thou hast taught us by thy holy Apostle, that every thing is sanctified by the word of God and prayer: Attend this day and ever to the prayers of thy servants: be present with thy grace in all our Ministeries of the Sacraments, and Sacramentals; and bless all the labours, and accept all the religious duties, and satisfie all the holy

Irish Form of Consecration of Churches.

desires of them who in this thy house shall make their supplications before thee. And let the dew of thy Divine blessing descend and abide for ever upon this house, which by invocation of thy holy Name, and to the honour of the Lord Jesus, and the Ministeries of thy servants, we, though unworthy, consecrate and dedicate unto thee.

Spare all the penitents, relieve the distressed, comfort the comfortless, confirm the strong, and strengthen the weak : Ease the afflicted, heal the wounded and the sick ; provide for the widows, and be a Father to the fatherless ; and unto all them whose consciences being accus'd for sin, [who] come with confidence to the Throne of Grace, give help in all the times of their need, that whensoever thy Name is called upon, thy blessings may certainly descend. Let thy Eternal peace be to this house, and to them who in this house come to thee, to be eased and refreshed.

Here let thy Priests be clothed with righteousness, and let thy Saints sing with joyfulness. Here let thy people make their prayers, and perform their vows, and offer thee free-will offerings with a holy worship. Here let the weight of their sins that so easily besets them, be laid aside : here let the chains of their corruption, and the cords of vanity be broken. Let the lapsed be restored, let the sick be cured, let the blind eyes and hearts be inlightened with the lanthorn of thy Word, and the light of thy Spirit. Here let the power of Satan be lessened and destroyed ; and let thy servants find a cure for all their wounds ; a comfort for all their sorrows ; a remedy to all their inconveniences : that all who shall enter this house now dedicated to thy service, may obtain all their desires and triumph in the Name of the Lord our God, who hath perform'd all their petitions. Preserve their souls from sin, their eyes from tears, and their feet from falling, for Jesus Christ his sake, to whom with thee, O Father, and thy most Holy Spirit, be all honour and glory, praise and thanksgiving, love and obedience, for ever and ever. *Amen.*

¶ *Then the Bishop and the Congregation arising from their knees, the Bishop attended by his Clergy, shall go in Procession round about the Church within, and say this Hymn alternately.* Irish Form of Consecration of Churches.

HYMN I.

Ex Psalmis 127, 84.

1 Except the Lord build the house, they labour in vain that build it: except the Lord keepeth the city, the watchman waketh but in vain.

2 Blessed is the man whose strength is in thee, in whose heart are thy ways.

3 They go from strength to strength: every one of them in Sion appeareth before God.

4 How amiable are thy Tabernacles: O Lord of Hosts!

5 My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God: when shall I come and appear before the presence of God?

6 The sparrow hath found her an house, and the swallow an nest for herself, where she may lay her young, even thy altars, O Lord of Hosts, my King and my God.

7 Blessed are they that dwell in thy house: they will be always praising thee.

8 For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

9 For the Lord God is a Sun and a Shield: the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.

10 O Lord of hosts: blessed is the man that trusteth in thee.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Irish Form of Consecration of Churches.

¶ *Then shall the Bishop go to the Vault appointed in the Church for the burial place (in case there be any), or else standing in the most open pavement of the Church, the Archdeacon shall read this Lesson.*

¶ The Lesson in the Cœmetery.

And when the Inhabitants of Jabesh-Gilead heard of that which the Philistines had done to Saul: all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the walls of Bethshan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days. 1 *Sam.* 31, 11.

And they told David, saying, that the men of Jabesh-Gilead were they that buried Saul. And David sent Messengers unto the men of Jabesh-Gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this Kindness unto your Lord, even unto Saul, and have buried him. 2 *Sam.* 2, 4.

And the son of David, King Solomon, said, If a man beget an hundred Children, and live many years, so that the days of his years be many, and his soul be filled with good; and also that he have no burial; I say, that an untimely birth is better than he. *Eccles.* 6, 3.

And so I saw the wicked buried, who had come and gone from the place of the Holy, and they were forgoten in the city where they had so done. *Eccles.* 1, 10.

But let a man remember the days of darkness, for they shall be many. *Chap.* 11, 8.

For the dust shall return to the earth as it was, and the Spirit shall return unto God that gave it. *Chap.* 12, 7.

¶ *Then the Bishop standing in the same place shall pray.*

O Almighty God, with whom do live the spirits of them that die in the Lord, grant unto all thy servants whose bodies shall be buried in this dormitory, that they may lie down with the righteous, and their souls may be gathered

unto their Fathers in the bosom of Christ, and their bodies may rest in peace unto the latter day ; and when thy holy Son shall come to judge both the quick and the dead, they may hear the Sentence of the right hand, and may have their perfect consummation and bliss in thine eternal and everlasting glory, through Jesus Christ our Lord. *Amen.* Irish Form of Consecration of Churches.

¶ *Then the Bishop, with the Clergy attending, shall go to the Font, and the Verger or Clerk presenting pure water to him, he shall pour the water into the Font.*

¶ *Then shall the senior Priest read this Lesson.*

¶ The Lesson at the Font.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost : teaching them to observe all things which I have commanded you ; and lo, I am with you alway, even unto the end of the world. *Amen. Matth.* 28, 18.

¶ *Then shall the Bishop pray.*

O Eternal God, Fountain of all Purity, bless and sanctifie the waters which thou hast ordained and constituted for the mystical washing away of sin : and grant unto all those who shall come hither to be presented unto thee, and be washed in this Lavatory, that they may receive the Baptism of the Spirit, and may have a title and portion in repentance, remission of sins, and all the promises of the Gospel, that they may not onely have the washing of the filth of the flesh, but the answer of a good conscience towards God ; that they dying unto sin, and being buried with Christ in his death, may live unto righteousness, and become thy Disciples in an unreprovable faith, and a perfect obedience, and at last may partake of the Resurrection of thy Son to life Eternal, through the same Jesus Christ our Lord. *Amen.*

Irish Form of Consecration of Churches.

¶ *Then the Bishop shall go, attended as before, to the Pulpit, and laying his hand upon it, shall appoint one of the Priests to read the following Lesson.*

¶ The Lesson at the Pulpit.

I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom, preach the Word, be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering and doctrine: For the time will come that they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. 2 *Tim.* 4, 1.

This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works: these things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the Law, for they are unprofitable and vain. *Tit.* 3, 8.

But let the man of God watch in all things, endure afflictions, do the work of an Evangelist, and make full proof of his Ministry. 2 *Tim.* 4, 5.

¶ *Then shall the Bishop pray.*

O Almighty God, who by thy Word, and by thy Spirit dost instruct thy servants, and teach them all truth, and lead them in the way of salvation, Grant that this place may be always filled with wise and holy persons, who may dispense thy word faithfully, according to the ability thou givest, and the charge which thou imposest, and the duty thou requirest, giving to every one their portion in due season, and feeding the flock of God, not of constraint, or of necessity, but willingly and cheerfully; not for filthy lucres sake, but readily, and of a good mind. O send faithful labourers into thy harvest, and grant, that all the people which from this place shall hear thy word, may not

receive it as the word of man, but as the good word of God, able to save their souls: and let thy holy Spirit for ever be the Preacher, and imprint thy word in their minds, opening their hearts, convincing their understandings, overruling their wills, and governing their affections, that they may not be hearers of the Word onely, but doers of good works; that they by their holy lives adorning the Gospel of God, and seeking for glory and honour, and immortality, may attain eternal life through Jesus Christ our Lord. *Amen.* Irish Form of Consecration of Churches.

¶ *Then the Bishop and Clergy shall go towards the Chancel, the doors of which being shut, he shall stand there, and with the Priests recite this Hymn alternately.*

HYMN II.

1 Open to me the gates of righteousness, I will go into them, and praise the Lord.

2 This is the gate of the Lord, into which the righteous shall enter.

3 The stone which the builders refused, is become the head stone of the corner.

4 This is the Lords doing, and it is marvellous in our eyes.

5 This is the day which the Lord hath made: we will rejoyce and be glad in it.

6 Save now, I beseech thee, O Lord: O Lord, I beseech thee, send us now prosperity.

7 Blessed be he that cometh in the Name of the Lord: we have blessed you out of the house of the Lord.

8 God is the Lord which hath shewed us light: bind the sacrifice with cords, even to the horns of the altar.

9 O Lord, open thou my mouth: and my lips shall shew forth thy praise.

10 For thou desirest not sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

11 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Irish Form of Consecration of Churches.

12 Do good in thy good pleasure unto Sion: build thou the walls of Jerusalem.

13 Then shalt thou be pleased with the sacrifice of righteousness, with burnt-offerings, and whole burnt-offerings: then shall they offer bullocks upon thine altar.

14 Whoso offereth praise, glorifieth me, and to him that ordereth his conversation right, I will shew the salvation of God.

Glory be to the Father, and to the Son, and to the holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

¶ *Then the doors being open'd, the Bishop with his Clergy shall enter, and ascend to the Communion Table, and sitting in a Chair, on the South side of it, shall appoint the Dean or Archdeacon to read this Lesson.*

¶ The Lesson at the Communion Table.

I speak as to wise men, judge what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, and one body, for we are all partakers of that one bread. Ye cannot drink the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lord's table, and the table of Devils. Do we provoke the Lord to jealousie! Are we stronger than he? Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 *Cor.* 10, 15.

We have an altar whereof they have no right to eat, which serve the Tabernacle. Wherefore Jesus also, that he might sanctifie the people with his own blood, suffered without the gate. Let us go forth therefore unto him, bearing his reproach. For here we have no continuing city, but we seek one to come: By him therefore let us offer the sacrifice of praise to God continually, that is, the

fruit of our lips, giving thanks to his Name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased. *Heb.* 3, 10. Irish Form of Consecration of Churches.

¶ *Then the Bishop arising from his Chair, shall kneel before the Altar, or Communion Table, and say,*

¶ Let us pray.

O Eternal God; who in an infinite mercy to mankind, didst send thy holy Son to be a sacrifice for our sins and the food of our souls, the Author and finisher of our faith, and the great Minister of eternal glory; who also now sits at thy right hand, and upon the heavenly altar perpetually presents to thee the Eternal Sacrifice, a never ceasing prayer, be present with thy servants, and accept us in the dedication of a Ministerial altar, which we humbly have provided for the performance of this great Ministery, and in imitation of Christ's Eternal Priesthood, according to our Duty, and his Commandment. Grant that all the gifts which shall be presented on this table, may be acceptable unto thee, and become unto thy servants a savour of life unto life. Grant that all who shall partake of this table, may indeed hunger after the bread of life, and thirst for the wine of elect souls, and may feed upon Christ by faith, and be nourished by a holy hope, and grow up to an eternal charity. Let no hand of any that shall betray thee, be ever upon this table: let no impure tongue ever taste of the holy body and blood which here shall be Sacramentally represented and exhibited. But let all thy servants that come hither to receive these mysteries, come with prepar'd hearts, and with penitent souls, and loving desires, and indeed partake of the Lord Jesus, and receive all the benefits of his Passion. Grant this for his sake, who is the Priest and the Sacrifice, the feeder and the food, the Physician and the physick of our souls, our most blessed Lord and Saviour Jesus. *Amen.*

Irish Form of Consecration of Churches.

¶ *Then the Bishop arising shall return to his Chair, and sitting covered, some Persons by the Patron's appointment shall bring the Carpet, the Communion cloth and Napkins, the Chalice, Paten, and the other Vessels, Books and Utensils for the Communion; and humbly presenting them on their knees to God, the Bishop shall receive them severally, and deliver them to the Deacon, to be laid orderly on the Communion Table; excepting onely the Chalice, and the Paten, which two Priests shall (when the Table is covered) humbly on their knees lay upon it. Then the Bishop returning to the Altar, shall with reverence and solemnity (his face being Eastward) lay his hands upon the plate, and say this prayer standing.*

What are we, O God, and what is this people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own we have given thee. Accept the Oblation of thy servants, who in the uprightness of their hearts have willingly offered these things, and give unto them a perfect heart to keep thy Commandments, thine Ordinances, and thy Sacraments: and be pleased to grant to them a greater ability, an enlarged heart, and an increasing love to serve thee with their souls and bodies, with all their time, and all their goods, that thou mai'st be honoured with all their heart, and all their strength; and grant that these gifts may be received into the lot and right of God, and of Religion, and the Donours be continued for ever in the lot of thine inheritance: that by thy grace accepting these gifts, they may in all their other possessions be blessed, and by the use of these gifts in the Ministeries of thy holy Religion, they may be sanctified, and by a Guard of Angels they may be preserved from all evil, and by the perpetual presence of thy holy Spirit, they may be led into all good, and accepted to pardon, and preserved in peace, and promoted in holiness, and conducted certainly to life Eternal, through Jesus Christ our Lord. *Amen.* 1 *Chron.* 29. 14.

¶ *Then the Bishop shall go to the North end of the H. Table, and turning to the People, shall say,* Irish Form of Consecration of Churches.

The Lord be with you.

Answ. And with thy Spirit.

Let us pray.

I.

O most glorious and eternal God, who makest all things by thy power, and adornest all things with thy bounty, and fillest all things with thy goodness, and sanctifiest the hearts and gifts of thy servants by thy Spirit, we worship and adore thy glories, who fillest all the world by thy presence, and sustainest it by thy Almightiness: We love and magnifie thy mercies, that thou hast been pleased to enable and admit thy servants [*to build an house to thee*[1] *and*] out of thine own store to give gifts to thee, who givest all that we possess. We humbly pray thee by the Death and Passion, by the Resurrection and Ascension, and by the glorious Intercession of our Lord, that thou wouldest vouchsafe to sanctifie [*this house, and*] these gifts to thy service, by the effusion of thy holiness from above. Let the Sun of Righteousness for ever shine here, and let the brightest illumination of the Holy Spirit fill [*this place, and fill*] all our hearts for ever with thy glorious presence: That which we have blessed, do thou bless; that which we offer, do thou accept; that which we place here, do thou visit graciously, and for ever, through Jesus Christ our Lord. *Amen.*

II.

Let this house be for the Religious uses of thy servants; let it be the abode of Angels, let it be the place of thy Name, and for the glory of thy Grace, and for the mention and honour, and the memorial of the Lord Jesus;

[1] *That clause is to be omitted when the Bishop only dedicates any oblation: and so are the other clauses which are closed in.*

Irish Form of Consecration of Churches.

Let no unclean thing ever enter here : Drive from hence all sacrilegious hands, all superstitious Rites, all prophane persons, all proud and unquiet Schismaticks, all misbelieving Hereticks : Let not the powers of darkness come hither, nor the secret arrow ever smite any here : Let no corrupt ayre, and no corrupt communication, no blood-shed, and no unclean action ever pollute this place dedicated to thy holiness.

By the multitudes of thy mercies and propitiations, to the visitors of this place coming with devotion and charity, let there be peace and abundance of thy blessings. Hear them that shall call upon thee, sanctifie their Oblations, let the good Word of God come upon them, and dispense thy good things unto them. Let the title of this Church abide until the second coming of Christ, and let thy holy Table stand prepar'd with the blessings of a Celestial Banquet. Bless the gifts and the givers, the dwellers and the dwelling, and grant unto us here present, and to all that shall come after us, that by the participation of thy heavenly graces, we may obtain Eternal life, through Jesus Christ our Lord. *Amen.*

III.

O Eternal God, who art pleased to manifest thy presence amongst the sons of men, by the special issues of thy favour and benediction, make our bodies and souls to be Temples pure and holy, apt for the entertainments of the Holy Jesus, and for the inhabitation of thy holy Spirit. Lord, be pleas'd, with the powers of thy grace, to cast out impure lusts, all worldly affections, all covetous desires from these thy Temples, that they may be places of prayer and holy meditation, of godly desires, and chaste thoughts, of pure intentions, and great zeal to please thee, that we also may become Sacrifices, as well as Temples, eaten up with the zeal of thy glory, and even consumed with the fires of thy love ; that not one thought may be entertain'd by us, but such as may be like perfume

exhaling from the Altar of Incense ; and not a word may pass from us, but may have the accent of heaven in it, and sound pleasantly in thy ears. Irish Form of Consecration of Churches.

O dearest God, fill every faculty of our souls with the impresses of Religion, that we loving thee above all things in the world, worshipping thee with frequent and humblest adorations, continually feeding upon the apprehensions of thy Divine sweetness, and living in a daily observation of thy Divine Commandments, and delighted with the perpetual feast of a holy conscience, may by thy Spirit be seal'd up to the day of Redemption, and the fruition of thy glories in thine everlasting Kingdom, through Jesus Christ our Lord, to whom with thee, O Father of mercies, Father of our Lord Jesus Christ, and with thee, O blessed and Eternal Spirit the Comforter, all honour and power be ascribed from generation to generation for ever and ever. *Amen.*

¶ *Then adde the prayer of S.* Clement.[1]

God, the beholder and discerner of all things, the Lord of Spirits and all flesh, who hath chosen our Lord Jesus, and us through him, to be a peculiar people, grant unto every soul that calleth upon his glorious and holy Name, faith and fear, peace and patience, long-suffering and temperance, with purity and wisdom, to the well-pleasing of his Name, through our High Priest and Ruler, by whom unto him be glory and Majesty, both now and to all ages evermore. *Amen.*

¶ *Then the Bishop arising, shall sit in his Chair, at the South end of the H. Table, and being covered, shall cause the Chancellor to read the Instrument of Consecration, and give command that it be entred into the Registry, and an Act made of it* in perpetuam rei memoriam: *A Duplicate of which Instrument, attested under the Register's hand, and seal of the Office, is to remain with the Patron or Founder, and the Original with the Bishop.*

[1] Clement. 1 *Epist. ad Corinth. in fine.*

Irish Form of Consecration of Churches.

¶ *After which this Anathematism shall be read by him and his Clergy alternately, all standing up.*

¶ The Anathematism.

Ex Psalmis 79. 83. 129.

1 Keep not thou silence, O God : hold not thy peace, and be not still, O God.

2 Let not thine enemies make a tumult, and they that hate thee lift up their head.

3 Let them not come into thine inheritance to defile thy holy Temple, lest they lay waste thy dwelling places, and break down the carved work thereof with axes and hammers.

4 Make their Nobles like Oreb and Zeeb : yea, all their princes like Zeeba and Zalmunna.

5 Who say, let us take to ourselves the houses of God in possession.

6 O my God, make them like unto a wheel, as the stubble before the wind.

7 As the fire burneth the wood, and as the flame setteth the mountains on fire.

8 So persecute them with thy tempests, and make them afraid with thy storm.

9 Fill their faces with shame, that they may seek thy Name, O Lord.

10 That men may know, that thou, whose Name is Jehovah, art the most High over all the earth.

11 For the Lord is righteous, he will cut asunder the cords of the wicked.

12 Let them all be ashamed that hate Sion.

13 Let them be as the grass upon the housetops, which withereth before it groweth up.

14 Wherewith the mower filleth not his hand ; nor he that bindeth sheaves his bosom.

15 Neither do they which go by say, The blessing of the Lord be upon you : we bless you in the name of the Lord.

The Bishop.

Glory be to God on high.

Answer. And on earth peace to men of good will.

Bishop. Amen.

Answer. Amen.

¶ *Then shall the Bishop conclude with this* Εὐφημισμός, *or Acclamation, the Clergy answering alternately.*

¶ *The Bishop first saying,*

Seeing now, dearly beloved in the Lord, that by the blessing of God, and his gracious favour, we have dedicated to God [*this House of Prayer, and*] these gifts for the Ministeries of Religion, let us give hearty thanks to Almighty God for these benefits, and say,

Ex Psalmis, 150. 68. 87. 99. 100.

1 Praise ye the Lord : praise God in his sanctuary, praise him in the firmament of his power.

2 Blessed be the Lord who daily loadeth us with benefits : even the God of our salvation.

3 He that is our God, is the God of salvation : and unto God the Lord belong the issues from death.

4 The chariots of God are twenty thousand, even thousands of Angels : the Lord is among them as in Sinai, in the holy place.

5 They have seen the goings of God, even the goings of my God, my King in the sanctuary.

6 The singers went before, the players on instruments followed after : amongst them were the damsels playing with the timbrels.

7 Bless ye God in the congregations : even the Lord from the fountains of Israel.

8 Thy God hath commanded thy strength : strengthen, O God, that which thou hast wrought in us.

9 O God, thou art terrible out of thy holy places : the

Irish Form of Consecration of Churches.

God of Israel is he that giveth strength and power unto his people. Blessed be the Lord.

10 His foundation is in the holy mountains : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

11 Glorious things are spoken of thee, O thou city of God : and of Sion it shall be said, This and that man was born in her, and the Highest himself shall establish her.

12 Exalt ye the Lord our God : and worship at his footstool, for he is holy.

13 Moses and Aaron among his Priests : and Samuel among them that call upon his name : they called upon his name, and he answered them.

14 Thou answered them, O Lord our God : thou wast a God that forgavest them, though thou didst take vengeance of their inventions.

15 Exalt the Lord our God, and worship at his holy hill : for the Lord our God is holy.

16 Enter into his gates with thanksgiving, and into his courts with praise : be thankful unto him and bless his name.

¶ *Then shall All together say*,

For the Lord is good, his mercy is everlasting, and his truth endureth to all generations.

Bishop. Worship Jesus.

Answer. *We worship and adore the great King of heaven and earth, the blessed Saviour of the world.*

Bishop. Holy is our God.

Answer. *Holy is the Almighty.*

Bishop. Holy is the Immortal.

All together.

Holy, Holy, Holy Lord God of Sabbath ; blessed be thy Name in Heaven and Earth for ever and ever. *Amen. Amen.*

So ends the Office of Consecration.

¶ *Then the Bell tolling a little in the interval, the Bishop shall appoint the Dean to read the Morning Prayer, or first Service, in the Reading Desk.* Irish Form of Consecration of Churches.

¶ *The Psalms appointed for the Day.*

Psalm 122, 125, 132.

¶ *The first Lesson is* Gen. 28. *verse* 10. *unto the end.*

Or else 1 Kings 8. *verse* 10. *unto verse* 62. *exclusively.*

¶ *The second Lesson is St.* Matth. 21. *ver.* 1. *unto v.* 17. *inclusively.*

¶ *At the end of the Letany, the Bishop shall confirm such persons as can be conveniently brought to him, fitted to that purpose.*

¶ *The Bishop shall read the second Service, and administer the Communion.*

¶ *The Epistle is taken out of the third of the* Acts, *vers.* 1. *unto vers.* 16. *inclusively.*

¶ *The Gospel is* Luke 7. *vers.* 1. *to the* 10. *inclusively.*

¶ *The Collect to be said at Morning prayer, and the Communion, together with the Collect of the Day.*

O Almighty God, who dwellest among thy Saints, and hast plac'd thy Tabernacle in the hearts of thy servants, give thy heavenly blessings, and encrease to the place where thine honour dwelleth ; that what is founded by thy Providence, and built according to thy Commandment, may be established for ever, and blessed in all things by thy Eternal goodness, through Jesus Christ our Lord. *Amen.*

An Office to be used in the Restauration of a Church.

Irish Form of Consecration of Churches.

¶ *When the Fabrick of a Church is ruined, and a new Church built upon the same Foundation; the Bishop attended by his Clergy, shall enter into the Church-yard, and go in Procession round about the Church new built; and recite alternately* Psalm 74.

1 O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them all together: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name for ever?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ? Irish Form of Consecration of Churches.

13 For God is my King of old : the help that is done upon earth he doth it himself.

14 Thou didst divide the sea through thy power : thou breakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee, encreaseth ever more and more.

¶ *Then entring into the Church, the Bishop and Clergy shall vest themselves ; which being done, and the people in their places, the Bishop shall kneel down in the body of the Church, on a footstool rais'd above the floor, and say,*

Our Father which art in Heaven, hallowed be thy Name : thy Kingdom come : thy will be done in earth, as

Irish Form of Consecration of Churches.

it is in Heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil.

¶ *The Clergy and People repeating after him every Petition.*

¶ *Then shall the Bishop say,*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name ; and finally, by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop standing up with his face to the people, shall pray in the words of* Ezra, paucis mutatis, ut sequitur.

O Lord our God, we are asham'd, and blush to lift up our faces unto thee, O God ; for our iniquities are increas'd over our heads, and our trespasses grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day ; and for our iniquities have we, our Kings, and our Priests, been delivered unto the hands of our enemies, to the sword, and to the spoil, and to confusion of face, as it is this day. And now for a little space hath grace been shewed to us from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving from our afflictions. For our God hath not forsaken us, but hath extended mercy to us in the sight of our enemies, to give us a reviving, to set up the house of our God, and to repair the desolations thereof. And now, O our God, what shall we say after this ? For we have forsaken thy Commandments, which thou hast commanded us by thy Servants the Prophets. And after all that is come upon us for our

evil deeds, and for our great trespasses, seeing that our God hast punished us less than our iniquities deserve, and hast given us such a deliverance as this, should we again break thy Commandments? Wouldst not thou be angry with us till thou hadst consumed us? *Ezra* 9. Irish Form of Consecration of Churches.

O Lord God of heaven and earth, thou art righteous, and just, and true; thou art also good and gracious, and of great mercy, and loving kindness; and though thou hast punished us for our inventions, yet thou hast forgiven us our misdeeds, and restor'd us to a rejoycing this day. O give unto us abundance of thy grace, that we may no more provoke thee to anger, or to jealousy; that we may never force thee to severity, and to pour forth thy heavy Judgments upon us; but give us thy holy Spirit to lead us in the ways of righteousness, and to prepare us for thy mercies for ever. Defend thy Church, and bless thine inheritance; feed them, and set them up for ever: so shall we thy people give thee thanks in the Congregation of thy redeemed ones, and rejoice in giving thee praises for the operations of thy hands, who hast mightily delivered thy sons and servants, through Jesus Christ our Lord. *Amen.*

¶ *Then shall be said or sung* Psalm 144, *alternately.*

1 Blessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is a man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of naught: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning and tear them: shoot out thine arrows and consume them.

Irish Form of Consecration of Churches.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee, upon a ten stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

¶ *After which the Bishop, attended with the Clergy, shall go to the Font, and use the same Office as is appointed for the consecration, or dedication of Churches ; and so to the end : Omitting the word* [place, *or* places] *because the place was consecrated before, and so was the Cœmetery. In other things proceed without change.*

¶ *The first Lesson at Morning prayer shall be* Haggai 1.

¶ *The second Lesson,* Luke 12 *beginning at verse* 32 *to the end.*

¶ *The Collect the same as is used at Morning prayer in the Office of Consecration.*

A Short Office for Expiation and Illustration of a Church Desecrated or Prophan'd.

Irish Form of Consecration of Churches.

¶ *If a Church hath been desecrated by murther and blood shed, by uncleanness, or any other sort of prophanation, the Bishop attended by two Priests at least, and one Deacon, shall enter into the Church, which shall be first prepared by cleansings and washings, etc.*

¶ *The Bishop and his Clergy being vested, shall go in procession about the Church on the inside, saying alternately the Seventh Psalm, and the Ninth Psalm.*

¶ *After which, the Bishop with his Clergy shall go to the Holy Table, and there kneeling down shall pray.*

O Almighty God, who art of pure eyes, and canst not behold impurity, behold the Angels are not pure in thy sight, and thou hast found folly in thy Saints ; have mercy upon thy servants, who with repentance and contrition of heart, return unto thee, humbling our selves before thee in thy holy place. We acknowledge our selves unworthy to appear in thy glorious presence, because we are polluted in thy sight, and it is just in thee to reject our prayers, and to answer us no more from the place of thy Sanctuary ; for wickedness hath entred into the Courts where thy holy feet have trod, and have defiled thy dwelling place, even unto the ground, and we by our sins have deserved this calamity. But be thou graciously pleased to return to us as in the days of old, and remember us according to thy former loving kindnesses in the days of our Fathers. Cast out all iniquity from within us, remove the guilt of that horrible prophanation that hath been committed here, that abomination of desolation in the holy place, standing where it ought not ; and grant that we may present unto

Irish Form of Consecration of Churches.

thee pure Oblations : and may be accepted by the gracious interpellation of our High Priest, the most glorious Jesus. Let no prophane thing enter any more into the lot of thine inheritance ; and be pleased again to accept the prayers which thy servants shall make unto thee in this place. And because holiness becometh thine house for ever, grant to us thy grace to walk before thee in all holiness of conversation ; that we becoming a Royal Priesthood, a chosen Generation, a people zealous of good works, thou mayest accept us according to thy own loving kindness, and the desires of our hearts. O look upon thy most holy Son, and regard the cry of his blood, and let it on our behalf speak better things than the blood of *Abel*.

O let that sprinkling of the blood of the Holy Lamb, who was slain from the beginning of the world, make this place holy and accepted, and purifie our hands and hearts, and sanctifie our prayers and praises, and hallow all our Oblations, and preserve this house, and all the places where thy Name is invocated, from all impurity and prophanation for ever, and keep our bodies, and souls, and spirits unblameable to the coming of our Lord Jesus. Then, O blessed Father, grant that we being presented unto thee without spot or wrinkle, or any such thing, may be clothed with the righteousness of the Saints, and walk in white with the Lamb in the Kingdom of our God for ever and ever. Grant this, O Almighty God, our most gracious Father, for Jesus Christ his sake, to whom with thee and the Holy Spirit, be all worship, and love, and honour, and glory from generation to generation for ever. *Amen.*

¶ *Then the Bishop and Clergy, rising from their knees, shall say the Anathematism unto the* Εὐφημισμός, *or Acclamation, as in the Form of Consecration : After which, kneeling down, shall be said the III Prayer plac'd in that Office a little before the Anathematism. And next to that the II Prayer which is immediately before that ; and then the Prayer of* S. Clement.

¶ *After which, arising from his knees, the Bishop shall say,*

Irish Form of Consecration of Churches.

Seeing now, dearly beloved in the Lord, we have by humble prayer implor'd the mercy of God and his holy Spirit, to take from this place, and from our hearts, all impurity and prophanation, and that we hope by the mercies of God in our Lord Jesus Christ, he had heard our prayers, and will grant our desires, let us give hearty thanks for these mercies, and say,

¶ *Then shall be said the* Εὐφημισμός, *or Acclamation, as at the end of the Office of Consecration of Churches, etc.*

¶ *And then shall the Priest whom the Bishop shall appoint, begin Morning prayer.*

¶ *The Psalms for the day are* Psalm 18, *and* Psalm 30.

¶ *The first Lesson is* Zechariah 1.

¶ *The second Lesson* Mark 11, *unto verse* 26, *inclusively.*

¶ *The Collect the same with that at Morning prayer in the Consecration of Churches.*

¶ *If any Chalice, Paten, Font, Pulpit, or any other Oblation or Utensil for the Church, be at any time newly to be presented, the Bishop is to use the Forms of Dedication of those respective Gifts, which are particularly used in the dedication; and this to be done immediately after the* Nicene *Creed, at the time of the Communion; ever adding the Anathematism and Acclamation.*

Te decet Hymnus.

Instrumentum Publicum conficiendum, & ad finem Consecrationis publicè legendum, & postea in Archivis Episcopalibus reponendum.

Irish Form of Consecration of Churches.

In nomine Dei, Amen: Quum dilectus filius noster, A. B. *de* C. *in Comitatu* D, *piâ & Religiosâ devotione ductus, Ecclesiam in villâ de* H. *continentem intra muros ejusdem in longitudine ab Oriente ad Occidentem* ( ) *pedes aut circitèr, in latitudine verò ab Aquilone ad Austrum versus* ( ) *pedes aut circiter, ædificaverit, erexerit, & construxerit, sacrâ mensâ decenter ornatâ, suggestis ad precandum, legendum, & prædicandum, convenienter compositis, nec non locum sive aream pro Cœmiterio separaverit (qui locus in toto circuitu continet* ( ) *pedes) aliaq; necessaria ad cultum divinum sufficientèr & decorè concinnaverit, nobisq; supplicaverit quatenus Nos authoritate nostrâ ordinariâ atq; Episcopali, pro nobis & successoribus nostris dictam Ecclesiam ab usibus pristinis, communibus & prophanis quibuscunq; separare, & in usus sacros & divinos consecrare & dedicare dignaremur: Nos* T. D. *permissione divinâ* D. *Episcopus, pio & Religioso ejus desiderio in hâc parte favorabilitèr annuentes, ad consecrationem Ecclesiæ hujus de novo (sicut præfatur) erectæ & ornatæ, authoritate nostrâ ordinariâ atq; Episcopali procedentes, eandem Ecclesiam ab omni communi & prophano usu in perpetuum separamus, & soli divino cultui, & divinorum celebrationi in perpetuum addicimus, dicamus, & dedicamus: ac insuper eâdem authoritate pro nobis & successoribus nostris licentiam pariter & facultatem in Domino concedimus ad rem Divinam inibi faciendam, nempe preces publicas & sacram liturgiam, cætui suo in linguâ Anglicanâ, aut alio Idiomate ipsis communitèr intelecto recitandum, ad verbum Dei sincerè & fidelitèr proponendum, atq; supplicandum, ad sanctissima sacramenta (quoties par erit) in*

Irish Form of Consecration of Churches.

eâdem ministranda, ad mortuos (si voluerint) sepeliendos, ad cætera quæcunq; peragenda, quæ in aliis Capellis & Ecclesiis Parochialibus communitèr licitè fieri possunt & solent: ac tam Presbyteris & Diaconis (respectivè ad leges Ecclesiasticas) inserviendi, preces divinas dicendi, cæteraq; præmissa faciendi, quam dicto A. B. *& Parochianis omnibus in eâdem preces divinas audiendi, cæteraq; præmissa percipiendi, plenam in domino potestatem facimus: eandem quoque Ecclesiam in honorem Dei & sacros usus eorum qui in Parochiâ habitant & commorantur, nunc & in futurum consecramus per nomen Ecclesiæ SS. & individuæ Trinitatis* [*vel Christi,* etc.] *& sic consecratam fuisse, & esse, & in futuris temporibus sic remanere debere palam & publicè pronunciamus, decernimus, & declaramus: privilegiis insuper omnibus & singulis in tali Ecclesiâ usitatis, aut alicui Ecclesiæ Parochiali in hac Diœcesi ab antiquo fundatæ competentibus, Ecclesiam hanc ad omnem Juris effectum, munitam & publicam esse volumus, & quantum in nobis est, & de Jure possumus, sic munimus & stabilimus per præsentes. Reservamus tamen semper nobis & successoribus nostris Episcopis* D. *potestatem visitandi dictam Ecclesiam quando visum fuerit ad officium spectare, ut constet an reparationibus, aliisq; rebus decoris conservetur, & an omnia ibidem Canonicè & secundum orainem fiant, quæ omnia & singula sic reservamus: quoad cætera verò, præmissa, quatenus in nobis est, & de jure possumus, pro nobis & successoribus nostris, decernimus & stabilimus per præsentes.*

Hours of Service

Since the Reformation

HIC IACET SAM= VELL HARSNETT
QVONDAM VICARIVS HVIVS ECCLESIÆ PRIMO
INDIGNVS EPISCOPVS CICESTRIENSIS DEINDIC
NIOR EPISCOP? NORWICENSIS
DEMVM INDIGNISSIM? ARCHIEPISCOP? EBORACEN
QVI OBIIT XXV DIE MAII ANNO DNI 1631

Hier. III]

Hours of Service

Since the Reformation

Hours of Service.

* 'Midnight Mattins was abolished in the autumn of 1548, and Mattins at 6 a.m. throughout the year prescribed by the injunctions sent to Cathedral chapters. This custom of an early service went on with more or less regularity till the seventeenth century, besides the ordinary forenoon service in choir. Hollar's plan of Lincoln in Dugdale's *Monasticon*, shows the chapel of St. Mary Magdalene at the north-west, still known as the morning prayer chapel, "where prayers are said (1672) at 6 o'clock."

'In L'Estrange's day, before and after the Restoration, Mattins in choir was at 9 a.m. [*Alliance of Divine Offices*, p. 102. *Lib. Anglo-Cath. Theol.*]. However in 1559 the chancellor of the church of Sarum was required to provide a lecture in Divinity in English in a convenient place, at least thrice a week at 9 a.m., and all the staff were to attend it. So perhaps Cathedral Mattins in the time of Queen Elizabeth was at 10. The "minister" who was *tabled* "to begin the common prayer in quire" for one week, was responsible for the week following for an earlier service in the morning prayer chapel. This was to be at 5 a.m. in summer, and from September to April at 6. It had in Elizabethan times an order peculiar to itself: general confession, absolution, "the litanie until the verse, *O Lord arise*," before which verse a chapter

Hours of Service.

from the New Testament in order was read. After that lesson the said "verse" was begun, with all the suffrages of the litany following (see *Injunctions of the Queen's Visitors*, for Salisbury, 1559, and those for Wells *eodem anno*). Hence we may gather that in the sixteenth century the prayer, "O God, merciful Father," in the litany was understood to end with an *Amen* (not printed), and the versicle, "O Lord, arise . . . . Name's sake," was still recognized as an antiphon to Ps. xliv., and not, as now, treated as a response to the said collect.

'In 1597 Whitgift [*Strype's Whitgift*, iii. 383. *Oxford*, 1822] expressed his approbation of a visitation article for Canterbury, calling upon "the petty canons, singing men, substitutes, or other of the inferior ministers and servants of the church," that they "do more daily frequent the first morning service." In 1665, the loyal Denis Granville, son-in-law to Bishop Cosin, and at that time Archdeacon and Prebendary, complained that at Durham they had neglected to have the "six o'clock" prayers "for servants in the Cathedrall for Sundays and Holy Days."

'In 1669 Archdn. Granville charged his curates in the parishes of Sedgefield and Easington, that Mattins be said daily in the chancel of each parish at 6 a.m., Evensong likewise at 6 p.m., as these hours were "the most convenient for labourers and men of busyness." But there were exceptions on special days: All Wednesdays and Fridays at 9 a.m.: so also throughout Advent and Lent, and on Ember Saturdays as well. Rogation Days, at least an hour earlier "by reason of the perambulations." Evensong at 3 on all vigils and holy-day eves, "alsoe on all Saturday afternoons (which anciently were halfe holy-days)" [*Works and Letters of Denis Granville*, i. p. 129. *Surtees Soc.*, vol. xxxvii.].

[At the close of the seventeenth century at Norwich,] 'there were prayers thrice every week-day at the cathedral

—viz., at 6 a.m. (changing to 6.30, and again to 7, in colder and darker seasons), at 11 o'clock, and 3 p.m.; the Sunday morning service in choir; the Sunday afternoon service in St. Luke's chapel, or on chief festivals in quire. . . . [*East Anglian Notes and Queries*, vol. ii. *N. S.* pp. 389 ff.]. Hours of Service.

'In a paper written and read in 1730, Francis Peck mentioned that long after the Reformation the Litany was kept as a distinct service "in the middle space between Mattins and the Communion Office" [*Desiderata Curiosa*, I. vi. xxi. p. 228. *Lond.* 1779], and was so treated at Queens' Coll., Cambridge, within times then recent. And it was still "the custom at Christ Church in Oxford, for the students, on Wednesdays and Fridays, to go to Mattins at 6, and again to the Litany at 9." [*Ibid.*]

'In 1714, the date of Paterson's *Pietas Londiniensis*, the general rule for London churches is stated to be *on Sundays*, 10 a.m., Morning Prayer, and sermon; 9.45 on Sacrament Day, viz., first Sunday in the month, and at Christmas, Easter, and Whitsuntide.

'In St. Lawrence Jewry there were *daily* prayers constantly at 6 a.m. and 8 p.m.; Holy Communion at 6 a.m. every Sunday, excepting the first Sunday in the month, when it was at noon. In addition to the 6 o'clock week-day Mattins, there was a *second daily Mattins* on Monday, Wednesday, Thursday, and Saturday at 11; on the two remaining days this was at 10, because of the Tuesday and Friday lectures, on which days T. Morer discoursed, as also on Thursday afternoons at 3. . . . There was also a special Sunday afternoon lecture at 5. St. Lawrence was, perhaps, a church above the average. Nevertheless, daily Mattins at 6 a.m. was quite common in town [London] till the Hanoverian decadence prevailed. Paterson gives also as the rule in 1714:—Afternoon service between 2 and 3 p.m., and on "Sacrament Day" a quarter of an hour later than other Sundays. . . .

'Paterson mentions a considerable number of exceptions to his general rule. We may instance the great churches:—

Hours of Service.

A.D. 1714.	ST. PAUL'S.	WESTMINSTER ABBEY.
6 (or 7)	Mattins in Chapel daily.	Daily throughout the year.
9	(*Nil*).	2nd Mattins, Sundays and Holy-days.
10	Mattins in choir.	2nd Mattins, on week-days.
12 noon.	Holy Communion every Sunday.	Holy Communion occasionally.
3 p.m.	All days (on Sunday a sermon).	Evensong, on week-days.
3·30		Evensong, on Sundays.

'"I am well assured," says J. Johnson, in 1705, "that long since the Restauration in the Metropolitical Church of Canterbury, Morning Prayer was read at 6 o'clock every Sunday in summer, at 7 in winter. At 10 they began the Litany, and, after a voluntary, proceeded to the Communion service and sermon. And so it is, or lately was, at the Cathedral of Worcester." [See *Hier. Anglic.* Pt. II. p. 246]. . . . In 1659, on the eve of the Restoration [as previously observed], L'Estrange remarked that "the hour of Morning Prayer with us is 9 in the forenoon." Sparrow, two or three years earlier, had stated that to be the canonical hour for the Eucharist' [*Rationale*, p. 244. *Lond.* 1668.].

'In his *History of the Sabbath* in 1636 [Pt. II. ch. iv. p. 444. *Lond.* 1681], and to the like effect in his *Antidotum Lincolniense* in 1637 [Pt. III. ch. x. p. 61], Peter Heylyn stated that there had been two services for the morning on Sundays and Holy Days, Mattins at 6, or between 6 and 7, the second service or Communion service at 9, or between 9 and 10. He remarked that people had become now too slothful to go to church both times in the forenoon, so the two were done by accumulation, but the old use still was kept up "in the Cathedral Church of Winchester, in that of Southwell, and perhaps in some others." Also, that in some places, "while the litany is saying, there is bell tolled, to give notice unto the people that the Communion service is now coming on." In his orders, preserved by Prynne [*Canterbury's Doom*, p. 379, *Lond.* 1646], for the Wednesday Combination sermons for St. James' Chapel, Brackley, in 1639, J.

Towers, Bishop of Peterborough, directed that from 8.45 to 9 the bell should toll. . . . Somewhat similar directions for a 9 o'clock service at Bury [St. Edmunds], on Monday, Wednesday, and Friday, had been issued in 1636 by Matthew Wren, Bishop of Norwich. Hours of Service.

'It was probably about the same time, or rather earlier, that Cosin lamented in his note[1] that Morning Prayer, instead of being, as in old times, at an early hour, had come to be said "towards noon." Laud instructed the Dean of Christ Church, that morning service should be over by noon, "at farthest"; "vespers" strictly between 3 and 5 [*Works*, v. 235–6. *Lib. Anglo-Cath. Theol.*]. Isaak Walton says that George Herbert went to church "strictly at the canonical hours of 10 and 4 [*Eccles. Biog.*, iv. 38]. In 1561 and 1571 respectively two Elizabethan bishops, Parkhurst of Norwich [*Ritual Comm. Report*, ii. 401], and Scambler of Peterborough [*Strype*, *Annals*, II. i. 134, *Oxford*, 1824], ordered that morning service in town parishes should end by 9, so that the congregations might resort to sermon in the principal church.

'In 1625–6 the *Sunday* services attended by the Ferrar family at Little Gidding were morning service at 9; second service, with sermon, at 10.30; Evensong, with sermon, at 2 p.m. But on *week-days*, Morning Prayer at 6.15 (or at 8, so long as they were beholden to the neighbouring parson coming over); Litany (every day, by Bishop J. Williams' licence) at 10; and Evening Prayer at 4 or 4.15. . . .

'In Sept., 1559, a diary quoted by Strype (*Annals*, I. i. 199), records the fact regarding the Prayer Book of Queen Elizabeth; there "began the new morning prayer at St. Antholin's, London, the bell beginning to ring at five; when a psalm was sung after the Geneva fashion;

[1] The note referred to above is found in *Cosin's Works*, v. 451, *Lib. Anglo-Cath. Theol.*, under the Third Series of Notes on the Book of Common Prayer; the actual date of which appears to be *c.* 1640. See *Hier. Anglic.*, Part I. p. 23 *n.*—Ed. 1904.

Hours of Service.

all the congregation, men, women, and boys, singing together."

'In the time of Robert Holgate, Archbp. of York, it was ordered (Oct. 1547) for York Minster as follows :—

SERVICE.	SUMMER.	WINTER.
Matins	6 a.m.	7 a.m.
High Mass	9 a.m.	9 a.m.
Evensong with Compline	3 p.m.	2, or 2.30.

[*York Statutes*, p. 64, qu. *Chr. Wordsworth*, *Statutes of Lincoln Cathedral*, ii. 109 *n.*]

'The Third Hour (9 a.m.) is specially named in Canon Law as the canonical time for Mass. . . . The English parish priest was required to say his office of Mattins, Prime, and Terce, before celebrating his Parish Mass.[1]

'Of an important parish church in the City of Salisbury (St. Edmund's) it was asserted in the time of King James I., that morning prayer had always been "about 6 a.m." for the last 60 years, viz., *circ.* 1547–1607, *i.e.*, at least, since the time of King Edward VI., excepting one week, then recently, when the minister had scandalously neglected this service. In 1548-9 candles were provided for ringing at 5 a.m and 7 p.m.'
—*Chr. Wordsworth*, *Notes on Mediæval Services in England*, pp. 8, 9, 66, 69–78. *Lond.* 1898.[2]

* 'The evening prayer in winter is between three and four ; in summer between four and five of the clock in the afternoon.'—*Certificate of the Vice-Dean of Canterbury*

[1] "Nullus insuper Sacerdos Parochialis præsumat Missam celebrare, antequam Matutinale persolverit Officium, et Primam et Tertiam de die" (Lyndwode, *Provinciale*, Lib. iii. Tit. 23).—Ed. 1904.

[2] The references, etc. in square brackets are the addition of the Editor, 1904.

Cathedral, A.D. 1564, qu. *Strype's Life of Parker*, i. 365. *Oxford*, 1821. Hours of Service.

* 'Thomas Watts, archdeacon of Middlesex, gave by his will (dated Feb. 11, 1570), to the dean and chapter of St. Paul's, certain tenements, "that the said dean and chapter, and their successors, yerly, after my decease, shall procure, fynd, and maynteyn from tyme to tyme, for ever, one sermon, to be made unto the common people, within the church of St. Paul's, London, by the space of *one hole howre, or somewhat more*, every Sondaye in the mornynge throughoute the hole yere, between fyve and seaven of the clocke, in the fore none, from tyme to tyme, and yere to yere, for ever.'—*Malcolm, Londinium Redivivum*, iii. 17, 18.

* 'In the time of Queen Elizabeth, and about 1597, prayers were read [at St. Paul's Cathedral] at five in the morning in the summer, and at six in the winter, in Jesus chapel, by all the minor canons in turn, except the Sub-dean and Cardinals of the choir. These prayers are now [A.D. 1803] read in the oratory, opposite the consistory court, at six in the morning in summer, and at seven in the winter (*MS. in the muniment room, St. Paul's*). At the visitation of Richard Vaughan, bishop of London, 1605, all the Minor Canons, and especially the Sub-dean and two Cardinals, were ordered to be at morning prayer between five and six o'clock, in Jesus chapel.'—*Ibid.* iii. 23, 1803.

* 'At Durham, in 1667, servants attended in the Cathedral at 6, the ordinary service being at 10 (*Granville Letters*, ii. 162); in the time of Cosin prayers were said at 5 a.m. winter and summer, followed by a second service at 9. . . . At Winchester, as at Worcester until some years ago, the morning service is sung at 8 a.m. on Sundays; in 1615, as at Wells, Mattins were said in the Lady Chapel at 6 a.m. (*Ray, Itin.* 180, 200). In Townsend's Journal of the Siege of Worcester, 1646, we

Hours of Service.

have the affecting entry: "July 23. This day many gentlemen went to 6 o'clock prayers to the College, to take their last farewell of the Church of England service, the organs having been taken down on the 20th . . . . (*Noake*, 479). . . . At Durham, in 1682, there were prayers at 6 a.m. for servants, except on Sundays and holydays (*Camden MSS.* vi. 23). At Worcester they were revived in 1660 (*Ecclesiologist*, xxiv. 323). At Chester and Exeter prayers are said in the Lady Chapel at 7 a.m. In Defoe's time [1728] five hundred people attended the 6 o'clock service, and "the solemnity, decency, and affecting harmony of the choir service rendered the Cathedral a glory to the diocese, the envy of other choirs, and the admiration of strangers" (*Ibid.* 334–5; *cf. Lyttleton, Descript. by S. A.* 22).[1] In 1559 the hour was 6 a.m., and a hymn was sung.

'At Norwich there were early prayers said at 6 a.m. in summer and at 7 in winter, "but of late years" (it is said in 1814), "they had been discontinued." The name of the Morning Prayers Chapel still remains at St. Paul's, Salisbury, and Lincoln; in 1720 they were said in the former Cathedral and at Westminster Abbey at 6 a.m. (*Hutton's New View*, s.v.), and now at 8 a.m.; and still later, in 1730, the members of Christ Church, Oxford, went to Mattins at 6 and Litany at 9 (*Peck's Curiosa Desiderata*, I. vi. xxi. p. 228. *Lond.* 1779). At Christ Church, Dublin, Mattins were at 6 a.m. in summer, and 8 a.m. in winter, besides early Communion. Thirty years since the Dean of Christ Church used to sing the Communion Office, attended by gospeller and epistoler, and an anthem was sung before the offertory. In 1818, at York, prayers were said at 6 a.m. in summer, and at 7 in winter; formerly they were said in the choir at 6 the whole year round. . . .

'At Lichfield, Bp. Hacket's Statutes require an early

[1] I have been unable to verify this reference, and doubt if the evidence is good.—Ed. 1904.

service, still maintained, for small tradesmen, labourers, and servants, in the Lady Chapel. Laud, in 1637, ordered "that the usual morning prayers at six of the clock shall be from henceforth read or celebrated in our Lady's chapel, at the east end of the said cathedral church" of Worcester (*Works*, v. 491. *Lib. Anglo-Cath. Theol.*). At Hereford, the hour then was 5 or 6.30, according to the season. At Wells, Mr. Phelps (1839) says, "there is in the Lady Chapel a Communion Table, and seats for the accommodation of a congregation, which formerly assembled at 6 a.m. in summer, and at 7 in winter to hear Morning Prayers. This service has been discontinued many years" (*Somersetshire*, ii. 68). It was begun at Easter, 1635 (*Brereton's Travels*, 175). At Durham, Morning Prayer was said in the song school at 6 a.m., except on Sundays and holydays (*Rites of Durham*, *Surtees Soc.*, 72 *n.*). Cosin says the hour was 5 a.m. winter and summer[1] (*Works*, i. *Appendix*, xxv). At Lincoln, in Hollar's plan, mention is made of the chapel where Mattins are said at 6 a.m., and these prayers were continued down to comparatively recent times, as at Salisbury at 6.30, and 6 at Winchester, in the present [nineteenth] century. The Collect still retains the significant words, "the beginning of this day." Still the bells ring early in the morning for Mattins, and a little later for the first celebration, even where these services are not observed, faint traces of an earlier usage.' Hours of Service.

—*Walcott, Traditions and Customs of Cathedrals*, pp. 180–183. 2nd ed. *Lond.* 1872.

* '*Safely brought us to the beginning of this day.*] Which shews when the Morning Prayer should regularly be said, at the first hour of the day, which is six o'clock in the morning, and not towards high noon-day, or after nine, when the morning is past.'—*Notes on the Book of Common*

[1] This is wrongly put. The statement was made in the charges brought against Cosin by the Commons, as the reference shows.—Ed. 1904.

Hours of Service.

Prayer. First Series,[1] in *Cosin's Works*, v. 66. *Lib. Anglo-Cath. Theol.*

* 'Cosin proposed, in the alterations submitted to the bishops, in 1661, to insert in the third rubric in italics, before the Morning Prayer, "convenient time, . . . which may be between six and ten of the clock in the morning, and between two and six of the clock in the evening."'—*Ibid.* v. 506 *n.*

* 'In the year 1632 there were prayers every morning, at six o'clock in the summer, and at seven in the winter; and a sermon preached every day, except Sunday, by six priests, who received about £20 *per annum* each, raised by subscription' (*St. Anthony's, London*).—*Malcolm, Londinium Redivivum*, ii. 351.

* '1706. Mrs. Hester Acton gave £10 per annum for 99 years, for reading prayers every evening at 6 o'clock, except Sundays.

'1745. Humphrey Chetham, esq. gave in aid of sir Thomas Rich's gift (£400 for prayers at 6 in the morning summer, and 7 in the winter, anno 1667) £100. 1746. And to Mrs. Acton's gift, for prayers, £200' (*St. Andrew, Undershaft*).—*Ibid.* i. 69.

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* '*A Table of the Prayers, Sermons, and Sacraments, in the Church and Chapels of the Parish of St. James, Westminster, throughout the Year.*

In the Church.

'On Sundays: Prayers and Sermons at Eleven and Four. Also, Prayers in the Morning, at a quarter past Seven; and in the Evening, at Six.

'On other days: Prayers at a quarter past Eleven, and

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[1] The date of this series of notes appears to be *c.* 1619. See *Hier. Anglic.*, Pt. II. p. 138 *note*.—Ed. 1904.

a quarter past Three. Also, in the Morning, at a quarter past Seven ; and in the Evening, at a quarter past Six. Hours of Service.

'Every Second Sunday of the Month, 1 Sacrament. Every Sunday from Palm-Sunday to Trinity-Sunday, 1 Sacrament. New-Year's Day, 1 Sermon, 1 Sacrament. King Charles' Martyrdom, Jan. 30, 1 Sermon.[1] Ash-Wednesday, 1 Sermon. Every Thursday after, till the Passion-week, 1 Sermon. Palm-Sunday, 2 Sacraments. Good-Friday, 1 Sermon.[2] Easter-Day, 2 Sacraments. Whitsunday, 2 Sacraments. Sunday after Michaelmas, 1 Sacrament early. November the Fifth, 1 Sermon. Christmas-Day, 1 Sermon, 2 Sacraments. All other public Fasts and Thanksgivings, 1 Sermon.

'When there is an early Sacrament, Prayers begin at Seven. When there is a Sermon on Week-Days, Prayers begin at Eleven.

'Every Thursday, during the Winter and Spring Season, (but in Lent every Tuesday) there is a Lecture on the Catechism.

In the Chapel in King-street.

'On Sundays : Prayers and Sermons at Eleven, and half an Hour past Three. Also Prayers at half an Hour past Five in the Evening.

'On the other Days : Prayers at a quarter past Eleven, and a quarter past Six.

'On Christmas-Day, and all occasional Fasts and Thanksgivings, appointed by Authority, a Sermon.

'On the last Sunday of every Month, and on Christmas-Day, Easter-Day, and Whitsunday, a Sacrament.

In the Chapel in Berwick-street.

'On Sundays : Prayers and Sermons at Eleven, and half an Hour past Three. On Wednesdays, Fridays, and Holidays : Prayers at a quarter past Eleven in the Morning.

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[1] Note the observance of January 30 at the close of the 18th century.—Ed. 1904.

[2] The omission of the "Sacrament" on Good Friday is to be noted.—Ed. 1904.

Hours of Service.

'On Christmas-Day, and all occasional Fasts and Thanksgivings, appointed by Authority, a Sermon.

'On the first Sunday of every Month, and on Christmas-Day, Easter-day, and Whitsunday, a Sacrament.'—*A New Edition of select Psalms and Hymns for the Use of the Parish-Church and Chapels belonging to the Parish of St. James, Westminster*, pp. 63 ff. *Lond.* 1782.[1]

* 'Sir *Thomas Rich* gave £400 to purchase Lands, to maintain an Orthodox Minister, and provide Necessaries; for Prayers and Service of the Church of *England* every Week Day in the Morning, at Six in the Summer, and Seven in the Winter.' (*St. Andrew Undershaft*, 1667).—*Stow, A Survey of the Cities of London and Westminster*, ed. *Strype*, *Lond.* 1720, vol. i. bk. ii. p. 72.

* Mr. John Kendrick, Citizen and Draper of London, who died Dec. 30, 1624, bequeathed 'twenty Pounds yeerely for ever, to the Curate of the Parish of St. *Christopher* . . . to read divine Service in the said Parish Church at sixe a Clock in the Morning every Day of the Weeke for ever. In like manner as is now used in the Chapell at the great North Gate of St. *Paul's* Church in London.

'More, to the Clerke and Sexton of the said Parish of Saint *Christopher*, to each of them fifty Shillings yeerely for ever: To doe their severall attendance and assistance at the time of divine Service every Morning.'

He also bequeathed 'the Sum of two hundred and fifty Pounds . . . therewith to purchase Lands and Here-

[1] Stow (*Survey of the Cities of London and Westminster*, ed. *Strype*, *Lond.* 1720; vol. ii. bk. vi pp. 82, 83) refers to the frequent services in St. James' Church, Westminster, and quotes the Sermon of Dr. Trimnel, bishop of Norwich, preached therein on Jan. 30, 1708: . . . "those Multitudes, that, without Superstition or Tumult, every Month crowd up to the Altar; the good Congregations there are at all the four Courses of the daily Prayers . . . the Calling for more Opportunities of Worship, which has added a Course to the daily Service in one Part of the Parish (*King Street* Chapel), and occasioned the opening of a new Chapel in another (*Berwick Street*)."—Ed. 1904.

ditaments, to the cleare yeerely value of ten Pounds for ever ; to maintaine Divine Service to be said in the Parish Church of St. Mary [Reading], by the Parson or his Curate every Morning of the Week, at sixe of the Clocke for ever.' Hours of Service.

[Here follows a similar bequest for maintaining a six o'clock morning Service in the parish church of Newbury.] —*Ibid.* vol. i. bk. ii. pp. 126, 130.

* '*John Rayny* . . . gave by Will £40. *per ann.* for maintenance of a Lecture in this Church every *Sabbath day* in the morning for ever, to begin half an Hour before seven ; and every Holiday, to begin between nine and ten in the morning . . .' (*St. Michael's, Cornhill.*)—*Ibid.* vol. i. bk. ii. p. 148.

* 'Sir *Rob. Jeffreys* gave £20. a year for Prayers to be said in this Church every Day in the Week half an hour after Seven of the Clock in the Morning. Which Dr. *Gatford* the Rector had done sometime before voluntarily.' (*Allhallows, Lombardstreet.* A.D. 1703.)—*Ibid.* vol. i. bk. ii. p. 154.

* '*Christopher Tamworth* hath also by his Will given (A.D. 1624) . . . . 400 Marks . . . whereby there may be one in Holy Orders maintained, to say Divine Service, such as the Church of *England* shall allow of, every work day in the Year, twice perpetually, *viz.* at or about Nine of the Clock in the Morning, and at or about Three of the Clock in the Afternoon, in the Parish Church of St. *Botolph's* without *Aldergate*, *London*.'—*Ibid.* vol. i. bk. iii. p. 116.

* 'Besides the Master, there is a Reader, who readeth Divine Service twice a day, at Eight a Clock in the Morning, and at Four in the afternoon.' (*The Temple Church.*) —*Ibid.* vol. i. bk. iii. 272.

* In Stow's *Survey of the Cities of London and Westminster*, edited by Strype (vol. ii. bk. v. pp. 19–21, *Lond.* 1720), is a list of one hundred and seven churches,

Hours of Service.

exclusive of St. Paul's Cathedral and Westminster Abbey, in which, towards the close of the seventeenth century there was :—

'*Daily Morning Prayer* in 46 churches, at hours ranging from 6 to 11 o'clock : in 18 churches the hours were from 6 to 9 ; in the majority at 11.

Daily Evening Prayer in 42 churches, at hours ranging from 2 to 8 o'clock : in the majority at 3.

Holy Communion every Sunday in 7 churches, in 6 of which the hour was 12 o'clock : at St. Antholin's in Watlingstreet, every third Sunday at 6 a.m. (at this church there was a Lecture or Sermon daily) : at St. Dunstan in Fleetstreet, every holyday at - : at St. James in Westminster, at Christmas, Easter, Whitsuntide, and Palm Sunday at 6 and 12 : at St. Laurence, Jewry, every Sunday but the first in the month at 6 : at St. Mary le Bow, every Saint's day at 8 : at St. Mary le Savoy, every first Sunday in the month at 7 and 12 : at St. Matthew in Fridaystreet, every other Sunday at 6.

At St. Paul's Cathedral and Westminster Abbey alike there was daily—Morning Prayer at 6[1] and 10 ; Evening Prayer at 3 ; Lecture every Saint's day at 9. At St. Paul's there was Holy Communion every Sunday at 11 ; but Stow does not give the hour at Westminster.—*Editor*, 1904.

* 'At Worcester Cathedral and Merton College in Oxford, morning prayer is read at six or seven, and the litany at ten.'—*Wheatly, on the Common Prayer*, p. 169 *n. 3rd ed. folio. Lond.* 1720.

[1] Malcolm (*Anecdotes of the Manners and Customs of London*, i. 229. *2nd ed. Lond.* 1811) quotes from a weekly paper, *The Dutch Prophet*, published at the beginning of the eighteenth century, the following : "Wednesday, several shop-keepers near St. Paul's will rise before six, be upon their knees at chapel a little after ; promise God Almighty to live soberly and righteously before seven."—Ed. 1904.

The Kalendar

The Kalendar

* The Kalendar of the Book of Common Prayer

It is proposed to examine the Kalendar at the commencement of the Book of Common Prayer with the view of ascertaining if possible, by the consideration of its history and contents, on what principle its list of holy-days was compiled.

We preface such an inquiry by a brief statement of its contents, an account of the changes through which it passed, and a description of certain other little-known reformed Kalendars of the English Church in the sixteenth century.

Exclusive of Sundays, and of movable feasts, such as Easter Monday and Tuesday, Ascension Day, etc., and of movable fasts, such as Ash Wednesday, Ember Days, etc., there are ninety holy-days now marked in the Kalendar of the Book of Common Prayer. Twenty-four of these are red-letter holy-days, commemorating some person or event mentioned in the New Testament; sixty-six are black-letter holy-days, commemorating some subordinate person or event connected with the New Testament, or some person of a later date than the period covered by the New Testament.

The history of the changes in the Kalendar is as follows:—The red-letter holy-days have remained unchanged in number since the Prayer-book of 1549, with this one exception, that St. Barnabas was omitted in 1552 only. This omission is generally accounted for as a

The Kalendar. printer's error, a very common and a very easy way of explaining a difficulty, but not always the right one. St. Barnabas never had quite a secure position in the English Church Kalendar. He, and he alone, of the red-letter saints is omitted from the Kalendar of the Leofric Missal, the earliest complete altar service-book of the English Church. He is also omitted from another tenth-century Anglo-Saxon MS. Kalendar (Junius MS. 27), now in the Bodleian Library. An Act of Parliament in 1552 (5 and 6 Edw. VI., c. 3) orders all our present red-letter festivals to be kept as holy-days except those of St. Barnabas and the Conversion of St. Paul. The name of St. Barnabas is likewise absent from the ancient Martyrologies or Kalendars which pass under the names of Jerome and Bede. Florus of Lyons, who enlarged the Martyrology of Bede in the latter part of the eighth century, seems first to have introduced the name of St. Barnabas into Western Kalendars. One is tempted to think that these omissions of his name may be due to a prejudice against it in connection with his quarrel with St. Paul, as recorded in Acts xv. 36–41.

The changes in the list of black-letter holy-days are more numerous.

There was only one such holy-day in the first Prayer-book of 1549 -viz. St. Mary Magdalen (July 22).

There were four in the next Prayer-book of 1552, and likewise in the Prayer-book of 1559, viz. :—

St. George (April 23). Lammas (August 1).
St. Lawrence (August 10). St. Clement (Nov. 23).[1]

Two years later, in 1561, a Commission was appointed in connection with this subject, and the result of their labours was to add to the Kalendar all the black-letter holy-days which now appear there, with the exception of one which was added in 1604 and of two which were added at the last revision in 1661–2. These were—

[1] These successive changes are not quite correctly stated by Dean Hook in his *Lives of the Archbishops of Canterbury*, ix. 305.

1. St. Enurchus, Sept. 7 (1604). The Kalendar.
2. The Venerable Bede, May 27 (1662).
3. St. Alban, June 17 (1662).

One Gallican, one English, and one British saint.

The Commission consisted of four members—1. The Archbishop of Canterbury (Parker); 2. The Bishop of London (Grindal); 3. Dr. William Bill, the Queen's Almoner; 4. Mr. Walter Haddon, one of the Masters of Requests. The last named was the editor, under Royal authority, of a Latin version of the Prayer-book in 1560, which, among other variations, assigned a saint's day to almost every day in the Kalendar. The exact number of holy-days in it was 303,—62 days out of 365 being left blank. They were drawn from ancient sources, but not exclusively either from the Roman or the Sarum Kalendar.

At this point it will be well to refer to and to briefly describe certain other Kalendars which were projected in the sixteenth century, under the impulse of the Reformation movement, although it must be admitted that they throw little light, if any, upon the principle on which our present Kalendar was drawn up.

Two draft Kalendars exist in MS., drawn up by Cranmer quite late in the reign of Henry VIII., or quite early in the reign of Edward VI. They seem never to have got further than the pigeon-holes of the Archbishop's study, and never received authorization for public use. They have been recently discovered by Messrs. Gasquet and Bishop among the Royal MSS. in the British Museum, and have been printed by them *in extenso*, as well as described in their recent and interesting work, entitled *Edward VI. and the Book of Common Prayer*.[1]

In the earlier of the two Kalendars the total number of holy-days is reduced to 58. The list is marked, first, by a preponderance of the saints of Holy Scripture (30);

[1] London, 1890, pp. 32–4; 388–94. The press mark of the MS. is Reg. 7, B. IV.

The Kalendar. and, secondly, by a comparative preponderance of Eastern over Western saints, there being 17 of the former as against 11 of the latter. Among the latter there are, strange to say, no English saints or saints connected with England except St. Gregory the Great. The Eastern list is swelled by the importation of the more important early Greek fathers. The Scriptural list includes in addition to the usual red-letter festivals SS. Titus (January 4), Timothy (January 22), Benjamin (February 21).

We must notice among the unusual additions to this Kalendar 'SS. Philias et Philoromus' (February 3), and SS. Petrus, Dorotheus, etc. (July 2). Neither of the commemorations occurred in any of the ordinary Western Kalendars. The former was evidently borrowed by Cranmer from the reformed Breviary of Cardinal Quignon, the latter from the Greek Menœa.

Cranmer's second MS. Kalendar contains all the commemorations of his first Kalendar with four exceptions, for which it is not easy to account—viz. SS. Babilas (January 24), Petrus et Dorotheus (July 2), Polycarp (October 6), Barbara (December 4). But at the same time the number of holy-days is raised to 162 by the addition of 48 more commemorations, chiefly of Western saints, including, as specially connected with England, St. Edward, king and martyr (March 18), St. George (April 23), St. Augustine of Canterbury (May 26), St. Alban (June 22), St. Edmund, king and martyr (November 20), and by the enormous importation of 60 additional names from the pages of Holy Scripture. This includes the chief saints and heroes of both the canonical and apocryphal books of the Old Testament, and of such persons mentioned in the New Testament as the poor widow (*vidua paupercula*), February 10, the woman of Canaan (Chananea), May 16, the woman with the issue of blood (Amorrousa), June 4, etc.

Patriarchs and prophets are invoked in various mediæval Litanies, and are commemorated in mediæval Kalendars and Martyrologies, as well as in some of the

older forms of the Canon of the Mass, both Eastern and Western (*e.g.* in the Stowe Missal and in the earliest extant MS. text of the Greek Liturgy of St. James); but where are we to find a parallel for all the Old and New Testament characters thus proposed to be introduced into the Kalendar by Cranmer? The Kalendar.

Somewhat later, during the reign of Queen Elizabeth, three devotional books, other than Books of Common Prayer, were issued from the Press 'cum Privilegio.'

1. The Primer, in English, of 1559. The Kalendar to this volume contains all the red-letter saints' days of our present Prayer-book except St. Bartholomew (August 24), and none of the black-letter saints' days except St. Mary Magdalen (July 22).

2. A book of Latin Prayers in 1560, entitled *Orarium seu libellus precationem per regiam Maiestatem Latine redditus.* The Kalendar herein has every day in the year marked as a saint's day with sixty-two exceptions. That is to say, 303 days are marked as saints' days, as against 198 in the Sarum Kalendar.[1] This Kalendar is identical both in its saints' days and in its blank days with the Kalendar of the Latin Prayer-book of the same year, and there is only a slight variation in the spelling of proper names and in the abbreviation of titles.†

3. A book of private prayers, entitled, *Preces privatae in studiosorum gratiam collectae et regia auctoritate approbatae* (Londini, 1564). In the Kalendar of this volume every day is marked as a saint's day with six exceptions —viz. March 11, May 8 and 12, July 7 and 8, and August 14. One of its most curious features is the reintroduction on December 29 of the Feast of St. Thomas of Canterbury, whose name had been erased or omitted from all service-books since Henry VIII.'s decree to that effect in 1534. This Kalendar, with its extra-

[1] The edition of the Sarum Breviary referred to throughout this article is the Cambridge reprint of Chevallon and Regnault's edition of 1531.

† The Primer, Orarium, and *Preces privatae* are referred to here as reprinted by the Parker Society in 1851.

The Kalendar. ordinary stock of 359 out of 365 possible holy-days, needed some explanation or justification. Such an explanation is given in a paragraph on the last page, immediately preceding the concluding colophon :—

'Admonitio ad Lectorem.

Ubi in Calendario singulis fere diebus uniuscuiusque mensis sanctorum, quos vocant, nomina apposuimus id eo fecimus, amice lector, non quod eos omnes pro divis habeamus, quorum aliquos ne in bonis quidem ducimus, aut quod alioqui (si sanctissimi sunt) iis divinum cultum atque honorem tribuendum censeamus, sed ut certarum quarumdarum rerum, quarum stata tempora nosse plurimum refert, quarumque ignoratio nostris hominibus obesse possit quasi notae quaedam sint atque indicia. Atque haec quidem huius facti et instituti nostri ratio esto. Vale.'

Certainly the Kalendar of a reformed office-book, which introduced or perpetuated the commemoration of such little-known or mythical saints as the seventy-nine martyrs (February 21),[1] the Seven Sleepers (July 27), the 11,000 Virgins (October 21), needed some explanation. But the explanation given does not seem to fit the case, and has never been offered for, and would not fit, the carefully limited and selected number of saints' days in the Book of Common Prayer.

Unfortunately the names of the compilers of the Primer, Orarium, and *Preces privatae* of Queen Elizabeth's reign are unknown to us.

Now to revert to our present Prayer-book Kalendar, the work of the Commission of four under Archbishop Parker in 1561. On what principle did they proceed? Their selection of saints' days has an appearance of capriciousness, and we have never seen in any of the numerous works on the Prayer-book any solution or any suggestion of a solution of the principle on which the selection was made. We venture to submit the following

[1] February 21 was a blank day in both the Roman and Sarum Kalendars. These seventy-nine martyrs are said to have suffered in Sicily in the Diocletian persecution. Nothing more is known about them. They become sixty-nine martyrs in the Latin Prayer-book and Orarium of 1560. These sixty-nine martyrs were soldiers who suffered in Syria under Maximian. A long account of their sufferings is given in the Bollandists' *Acta Sanctorum*, *sub* February 21.

solution as a possible, though not as a complete one, acknowledging that it is impossible to give a satisfactory explanation of a few variations from the supposed plan which present themselves. The Kalendar.

One of the various ways by which in pre-Reformation service-books holy-days were distinguished and marked off into classes was by the number of lessons read at matins. These were either three in number or nine ; and feasts were called and marked in the Kalendar of the Breviary, as Feasts of Three Lessons or Feasts of Nine Lessons accordingly.

The holy-days in our Prayer-book Kalendar correspond approximately to the Feasts of Nine Lessons in the Sarum Breviary, as may be seen by the following detailed statement.

January, in the Sarum Kalendar, contained eight Feasts of Nine Lessons, seven of which have been retained in the Prayer-book: St. Wulstan (19th), a late English saint (Bishop of Worcester, † 1096, canonized 1203) being omitted, and two martyrs of the early ages of persecution being added—viz. St. Lucian (8th), St. Prisca (18th).

February contained four Feasts of Nine Lessons.[1] There are five holy-days in the Prayer-book. One of the Sarum festivals has disappeared—viz. St. Peter's Chair (22nd) a duplicate, and two martyrs of the early ages of persecution have taken its place—viz. St. Blaise (3rd) and St. Valentine (14th).

March contained seven Feasts of Nine Lessons. There is the same number in the Prayer-book, with one alteration. St. Perpetua, a martyr of the early ages of persecution, being substituted for St. Cuthbert (20th), Bishop of Lindisfarne, † 687.

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† The *obelus* here and later refers to commemorations in the Kalendars of the Orarium and *Preces privatae*, named above.

[1] St. Vedast (6th) is printed in the Kalendar of 1531 as a Feast of Nine Lessons, but a reference to the Lessons in the Sanctorale (p. 162) proves this to be a misprint.

The Kalendar.

April contained two Feasts of Nine Lessons, to which three additions were made—viz. one New Testament saint, St. Mark (25th), and two saints connected with England, St. Alphage, Archbishop of Canterbury, martyred by the Danes in 1012 (19th), and St. George, the patron saint of England (23rd).

May contained three Feasts of Nine Lessons—viz. St. Dunstan, Archbishop of Canterbury (19th); St. Aldhelm, Bishop of Sherborne, † 709 (25th); St. Augustine, Archbishop of Canterbury (26th). The two Archbishops were retained, but the Bishop of Sherborne was left out, and three more days were included, one New Testament holy-day, SS. Philip and James (1st), and two festivals of great and wide repute—the Invention of the Cross (3rd), and St. John before the Latin Gate (6th).

The Venerable Bede (27th) was added afterwards, in 1662, from the York Breviary. His name occurs in neither the Sarum nor Roman Kalendars.

June contained seven Feasts of Nine Lessons. There are the same number of festivals in our present Kalendar, but two were omitted as being duplicates—viz. the Translation of St. Richard, Bishop of Chichester (16th), and the Commemoration of St. Paul (30th). Two other saints took their place—St. Nicomede, an early Roman priest and martyr (1st); and St. Boniface, the famous English missionary to heathen Germany, † 755 (5th).

St. Alban (22nd) was first added in 1662.

July contained twelve Feasts of Nine Lessons, of which seven were retained, the omitted five consisting of two octaves—viz. the octave of SS. Peter and Paul (6th), and the octave of the Visitation of the B.V.M. (9th); and three duplicates—viz. the Translation of St. Thomas of Canterbury (7th), the Translation of St. Benedict (11th), the Translation of St. Osmund (16th).

August contained eleven Feasts of Nine Lessons, of which seven were retained, the omitted four consisting of one legendary festival, the Assumption of the B.V.M. (15th), one duplicate, the Invention of St. Stephen (3rd),

and two octaves, that of the Name of Jesus (14th), and that of the Assumption (22nd). The Kalendar.

September contained ten Feasts of Nine Lessons. Three were omitted—viz. the Translation of St. Cuthbert (4th), Octave of the Nativity of the B.V.M. (15th), St. Edith of Wilton, † 984 (16th), and St. Maurice of the Theban Legion (22nd). The first would disappear as a duplicate, the second as a local English saint, the third possibly as legendary. Two feasts were added—viz. St. Lambert of Maestricht, † 709 (17th), and St. Cyprian of Carthage (26th). St. Enurchus, Bishop of Orleans (7th), was added in 1604, this being the only alteration made in the Kalendar in the revision of that year.

October contained ten Feasts of Nine Lessons. Three were omitted—viz. St. Wulfran, Archbishop of Sens, in France, † 695 (15th); St. Michael, in Monte Tumba (16th), a duplicate; and St. Frideswide, a local English saint, † 735 (19th). One feast was added, St. Faith, a virgin martyr in France, † 287 (6th).

November contained thirteen Feasts of Nine Lessons. Three were omitted—viz. All Souls' Day (2nd), for doctrinal reasons; St. Winifred, a local British virgin martyr (3rd); and St. Edmund, Archbishop of Canterbury, † 1240 (16th), for political reasons. At the same time an early Gallican saint, St. Brice, Bishop of Tours, † 444 (13th), was added.

December contained eleven Feasts of Nine Lessons. Two were omitted—viz. St. Osmund, Bishop of Salisbury, who died in 1099, and was canonized in 1456 (4th); and St. Thomas à Becket, Archbishop of Canterbury, † 1170 (29th), for political reasons.

Let us now summarize these changes, and see if the summary justifies the theory that the Sarum Festivals of Nine Lessons formed the basis on which the compilers of our Prayer-book Kalendar worked, when drawing it up in 1561.

For this purpose we must omit St. Enurchus, added in 1604, and the Venerable Bede and St. Alban, added in 1662.

The Kalendar. There were ninety-eight Feasts of Nine Lessons to start with in the Sarum Breviary Kalendar. Of this total twenty-seven were omitted, and seventeen new ones were introduced, making the new total eighty-eight.

The twenty-seven omitted feasts are classified thus :—

(*a*) Two martyrs of the early persecutions—viz. St. Alban (June 17) and St. Maurice (September 22).

(*b*) Seven later and local English saints, including four Bishops—viz. St. Wulstan of Worcester, † 1095 (January 19); St. Cuthbert of Lindisfarne, † 685 (March 20); St. Aldhelm of Sherborne, † 705 (May 25); St. Osmund of Salisbury, † 1099 (December 4); and three virgins—viz. St. Edith of Wilton, † 984 (September 16); St. Frideswide of Oxford, † 735 (October 19); and St. Winifred of Holywell, seventh century (November 3).

(*c*) Five octaves—viz. of SS. Peter and Paul (July 6); of the Visitation of the B.V.M. (July 9); of the Name of Jesus (August 14); of the Assumption of the B.V.M. (August 22); of the Nativity of the B.V.M. (September 15).

(*d*) Nine duplicates—*i. e.* festivals connected with a saint who has more than one day appropriated to him—viz. St. Peter's Chair (February 22); the Translation of St. Richard (June 16); the Commemoration of St. Paul (June 30); the Translation of St. Thomas (July 7); the Translation of St. Benedict (July 11); the Translation of St. Osmund (July 16); the Invention of St. Stephen (August 3); the Translation of St. Cuthbert (September 4); St. Michael in Monte Tumba (October 16).

(*e*) Two on doctrinal grounds—viz. the Assumption of the B.V.M. (August 15); All Souls' Day (November 2).

(*f*) Two on political grounds—viz. St. Edmund of Canterbury (November 16); St. Thomas of Canterbury (December 29).

Total number of omissions twenty-seven.

Seventeen additions were made at the same time. By 'additions' we mean holy-days placed or retained in the

Kalendar, although they were not Feasts of Nine Lessons in the Kalendar of the Sarum Breviary. The Kalendar.

These seventeen additions comprised—

(*a*) Two New Testament saints—viz. St. Mark (April 25); and SS. Philip and James (May 1).

(*b*) Two feasts connected with persons or things mentioned in the New Testament—viz. the Invention of the Cross (May 3); St. John at Port Latin (May 6).

(*c*) Seven martyrs of the early persecutions—viz. St. Lucian (January 8); St. Prisca (January 18); St. Blaise (February 3); St. Valentine (February 14); St. Perpetua (March 7); St. Nicodeme (June 1); St. Faith (October 6).

(*d*) Two later Gallican saints—viz. St. Lambert, † 709 (September 17); and St. Brice, † 443 (November 13).

(*e*) Three saints connected with England—viz. St. Alphage, Archbishop of Canterbury (April 19); St. George (April 23); St. Boniface (June 5).

(*f*) One famous African saint—viz. St. Cyprian (September 26).

Four of these Feasts—viz. St. Mark (April 25); SS. Philip and James (May 1); the Invention of the Cross (May 3); St. John at Port Latin (May 6)—were equivalent to Feasts of Nine Lessons, and were only not marked for Nine Lessons, because they fell in Eastertide, and no Festival in Eastertide had more than Three Lessons. Also St. George's day (April 23), which cannot fall earlier than Good Friday, would necessarily be transferred into Eastertide, even if it did not fall in Eastertide.

The general principles running through the structure of the Prayer-book Kalendar seem to be these—first, the reduction of the number of holy-days, especially by the omission of duplicates, octaves, and of English saints of merely a diocesan or local reputation; secondly, the introduction of a larger element of saints, especially martyrs, of the earliest ages of Church history.

Still there are changes both of omission and addition, which, supposing that we have got the right key to the construction of the Kalendar, it is still hard to account for.

The Kalendar.

Why were St. Alban and St. Maurice left out?

Why were two minor Gallican saints let in, viz. St. Lambert (September 17), and St. Brice (November 13)? St. Brice's day being associated with an important event in English history may have been admitted on that score.

Why was an English saint of such wide reputation as St. Cuthbert (March 20) left out? Is this omission connected in any way with the pillage of his shrine?

One question more must be asked, a question referring to a different date, and to which we can suggest no answer. Why was one change, and one change only, made in the Kalendar in 1604, that change consisting of the introduction of St. Enurchus (September 7), a comparatively obscure Gallican saint, Bishop of Orleans, † 374, whose name did not occur in either the Sarum or the Roman Kalendar?

MISPRINTS, OR SUPPOSED MISPRINTS, IN THE ANGLICAN KALENDAR.

1. St. Alban's day in the Prayer-book Kalendar is marked against June 17. In the Sarum Kalendar, as likewise in all pre-Reformation Kalendars, as well as in the older Martyrologies, St. Alban's day was June 22. This date rests on the explicit statement of Bede's 'Papus est autem beatus Albanus die. X. Kalendarum Iuliarum iuxta civitatem Verolamium,' etc. (*Hist. Eccles.* lib. i. cap. vii.). No reason has been found for making this change, and it has been generally considered that the change of date is due to a printer's error, xvii. having been accidentally read and printed, instead of xxii. The difficulty in the way of accepting this explanation is that the days of the month in the Prayer-book in which the alterations were made in MS. before they were printed in 1662, are printed in Arabic, not in Roman numerals. The two additions then made—viz. the 'Ven. Bede Pr.' and 'S. Alban M.' are entered in MS. against May 27 and June 17, respectively (see the facsimile *Reprint*, 1871).

2. St. Enurchus, Bishop of Orleans, on September 7, the sole addition made to the Prayer-book Kalendar in the revision of 1604, is evidently a misprint for St. Evurtius. This commemoration seems to have been imported directly from the York Kalendar, not having been contained in the Sarum Missal or Breviary Kalendars, nor in the Roman Kalendar, though it naturally found a place in purely French Kalendars. The misprint is thus far useful, that it guides us to the particular edition of the York Breviary from which the Revisers were working—viz. the Regnault edition of 1526, a copy of which may be seen in the Bodleian Library (Gough Missals, 59), and in which alone the entry against September 17 is printed thus, 'Euurci.' In our Prayer-book the first 'u' has become inverted, and thus the word 'Enurchus' affords a specimen of one of the commonest of printers' errors, the substitution of 'n' for 'u.' The Kalendar.

Some further information about St. Evurtius may be acceptable. He is commemorated in the following Kalendars: Vitell. A. xviii, 11th cent. English; Kalendarium Exoniense, Harl. MS. 863, 12th cent. English; Sarum Horae, printed by Thielman Kerner in 1497; Sarum Prymer, printed by John Nayland in 1557, in the blundered form 'Euricii episcopi et con.' He is invoked in the Litany of the Sarum Breviary of 1531 in the form of 'Sancte Ewrci' (*Procter and Wordsworth Reprint*, Fasc. ii. col. 260). His body, or part of his body, 'De corpore Sancti euurtii episcopi,' was at Exeter in the eleventh century (Leofric Missal, p. 4), being probably part of the relics collected on the Continent by King Athelstan, and given by him to Exeter Cathedral (*Ibid.* pp. lxi. 3). In the Sarum Martyrology (1526) there is this entry—

'At orlyannce the deposicyon of Saynt Eurcy a confessour, that (as is wryten in his legend) was the first sub-deacon of the chirche of rome, and after by a myracle in a sygne of a dove he was electe bisshop of the same cite' (*Procter* (*F.*) *and Dewick* (*E. S.*) *Reprint*, 1893,

The Kalendar. p. 141). This is a translation of a Latin entry in the Martyrology of Usuard. The story is found at length in the Catalogus Sanctorum of Petrus de Natalibus.

3. St. Cyprian of Carthage is commemorated in the Prayer-book Kalendar on September 26; whereas, in the present Roman Kalendar, he is commemorated on September 16. This has been sometimes considered as a mistake, the result, perhaps, of a confusion between St. Cyprian, Bishop of Carthage, and St. Cyprian the Magician, afterwards Bishop of Antioch, who is commemorated in the Roman, Sarum, and most other Western Kalendars on September 26. But the transference of date is here, no doubt, intentional and not accidental. The proper date for St. Cyprian of Carthage is September 14, to which day his Mass is assigned in the Leonian and Gregorian Sacramentaries; and on which day, though his name is not entered in the Sarum Kalendar, he is commemorated in the services of both the Sarum Missal and the Sarum Breviary. But, in consequence of the occurrence of his Festival with that of the Exaltation of the Holy Cross, it has been transferred to September 16 in the modern Roman Missal, following the Gelasian Sacramentary, and to September 26 in the present Anglican Kalendar. The title, Arch-B[ishop] of Carthage and M[artyr] inserted after 'Cyprian' in 1661, leaves no room for doubt as to which Cyprian it was intended to commemorate.

4. Some people have thought that the title 'Bishop' given to St. Valentine on February 14 is a mistake, because in Roman Service-books he is commemorated as a Priest. But this is not so. In the Sarum Martyrology there are two Valentines commemorated on February 14—(1) a Priest at Rome; (2) a Bishop at Terni, not far from Rome. The Sarum Mass is entitled, 'Sancti Valentini episcopi et martyris;' the Roman Mass is, 'Sancti Valentini presbyteri et martyris.' No doubt the

compilers of the Prayer-book Kalendar followed Sarum instead of Roman precedent in this matter. The Kalendar.

F. E. WARREN.[1]

Survival of Ancient Designations of Holy Days

Ancient Designations of Holy Days.

* 1550] 'Item the xxx^{ti} day of Marche was Palme sonday.'
'Item on Whytsone sonday preched the byshoppe of London.'
1551] 'Item the xxij day of Marche was Palme sonday.'
1552] 'Item on Alhallon day began the boke of the new servis of bred and wyne at Powlles.'
'Item after Allhollanday was no more communyon in no place but on the sondayes.'
—*Chronicle of the Grey Friars of London*, pp. 66, 69, 76. *Camden Soc.*

* 1562] 'Item, for a rope for the secounde tenor, on Childermas day. ij*s.* iiij*d.*'
'Item, to the deacon Sonday after xij. day, candles j li. iij*d.*'
'Item, to the deacon on Candlmas yeven, candles j li. iij*d.*'
'Item, to Johan Dudson, on Whytsown yeven . .'
'Item, paid the paretor for a booke of Omelyes to be rede in the Rogasion weke, iiij*d.*'
—*Ludlow Churchwardens' Accts.*, pp. 108, 109. *Camden Soc.*

* 1562–3] 'Item payd to the Ryngars on blak monday.'[2]
—*Chronicle of the Church of St. Martin, Leicester*, p. 158. *Lond.* 1866.

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[1] The foregoing article originally appeared in *The Guardian*, July 22, 1891. As printed above, it has been revised and added to by the writer, specially for publication in this work.—ED. 1904.

[2] An old name for Easter Monday.—ED. 1904.

Ancient Designations of Holy Days.

* 1559–60] 'The ij day of Feybruary . . . was candyll-mas day.'

1560] 'The xxiiij day of Marche, was mydlent sonday.'

'The xxxj day of Marche . . . was Passyon sonday.'

'The vij day of Aprell, the wyche was Palm sonday . . .'

'Item in gaune [gang] wyke callyd Rogasyon weke . .'

1561] '(The iiij day of June, being Corpus) Christi evyn . . .'

1561–2] 'The xv day of Marche . . . whyche was the v sonday and Passyon sonday . . .'

'The v day of Aprell, behyng Low-sonday . . .'

1562–3] 'The ij day of Feybruary callyd Candyllmasse day . . .'

—*The Diary of Henry Machyn*, pp. 225, 229, 230, 236, 259, 279, 280, 299. *Camden Soc.*

1559–1662] 'Annunciation of our Lady.'—*Lectionary, Book of Common Prayer.*

* 1575] 'Item for the ringing at the Feast of the Navytye of our Ladye . . . iij*d*.'—*Accts. of Churchwardens of St. Dunstan's, Canterbury*, p. 94. *Lond.* 1885.

1665] 'Thirty days after the feast of the annunciation of our blessed lady, St. Mary the virgin.'—*Archbp. Sheldon's Orders, etc., to the Bishops of his Province. Cardwell, Doc. Ann.*, ii. 323.

* 'Sir *Edward Barkham* Alderman of London, by his Will dated *Jan.* 15. 1632. gave unto the Parson of the new Church in *Duke's Place*, the yearly Sum of 40*s*. . . . upon Condition the said Parson preach a Sermon in the foresaid Church upon the *Maunday Thursday*.' (*St. James', Duke's Place.*)—*Stow, A Survey of the Cities of London and Westminster*, ed. *Strype*, Lond. 1720, vol. i. bk. ii. p. 61.

Ancient Designations of Holy Days.

* 'Mr. *William Hanbury* . . . by a Surrender bearing Date Aug. 11. 1595 . . . for the use of the poor People there, 52*s.* yearly for ever, at the Birth of our Lord God and the Purification of our Lady the Virgin.'

'Mrs. *Alice Hanbury*, Widow, by her last Will and Testament, dated *December* 3, 1595 . . . to the use of the poor and impotent People there, 13*s.* 4*d.* yearly for ever, at the Feasts of the Annunciation of our Lady. . .' (*St. Andrew Undershaft.*)—*Ibid.* vol. i. bk. ii. p. 71.

* '1607. *Mar.* 11. *William Prior* . . . And also for two Sermons to be preached yearly for ever, *viz.* on the first *Sunday* in clean *Lent*,[1] one Sermon. . . .'

'She [Q. Elizabeth] gave and granted all the Rents . . . from the Feast of the Annunciation of our Blessed Lady last past. . . . This bore Date at *Westminster* the 13th of *Sept.* 41. *Regin.*' (*St. Helen's, Bishopsgate.*)—*Ibid.* vol. i. bk. ii. pp. 103, 105.

* '1635. *Thomas Hind per Ann.* £6 . . . and 20*s.* to the Minister, for preaching a Sermon every Eve of *Palm-Sunday.*' (*St. Peter's, Cornhill.*)—*Ibid.* vol. i. bk. ii. p. 141.

* 'For a Sermon to be preached on *Sunday* next after *Low Sunday*;[2] . . . The Minister allowed for his Sermon, 6*s.* 8*d.*' (*St. Michael's, Cornhill.*)—*Ibid.* vol. i. bk. ii. p. 148.

* 'To the Minister, for a Sermon on *Rogation* Sunday, 6*s.* 8*d.*

'To the Minister, for a Sermon on *Maunday Thursday*, 7*s.*

'To be distributed to the Poor at Twelfth Tide.

'To be given at *Michaelmas* and *Lady day* to the Poor.' (*St. Botolph, Aldersgate.*)—*Ibid.* vol i. bk. iii. pp. 118, 119.

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[1] On the afternoon of the Saturday before the First Sunday in Lent, what was formerly called "clean Lent" began.—Ed. 1904.

[2] From the wording of the context, this allusion to *Low Sunday* is post-Reformation in date.—Ed. 1904.

Ancient Designations of Holy Days.

* 'Cicely, late Wife of the said *John Eomans* . . . gave £20 in Money for the Maintenance of two Sermons yearly, for ever, *viz.* one upon the *Lady day* in Harvest,[1] the other upon the *Lady day* in *Lent*.' (*St. Leonard's, Shoreditch.*)—*Ibid.* vol. ii. bk. iv. p. 53.

* 'There is given unto this Parish, the 26. Day of *March*, 1628 . . . the Sum of five Pounds, for the Maintenance of two Sermons to be preached Yearly, on *Easter Monday*, and *Whitson Monday*.' (*St. Mary Savoy.*) —*Ibid.* vol. ii. bk. iv. p. 111.

* '. . . four Sermons Yearly for ever to be made, on the Feast Days of *All Saints*, the *Purification of our Lady*, the *Ascension of our Lord God*, and *St. John Baptist*.' (*St. Clement Danes*, 1603.)—*Ibid.* vol. ii. bk. iv. p. 114.

* 'The Marriage of the two excellent Princes, *Frederick*, Prince *Palatyne*, and Lady *Elizabeth*, sole Daughter of our Sovereign Lord King *James*, was solemnised on *Shrove Sunday*,[2] being the 14th of *February* 1612, in his Majesty's Chapell Royal at *Whitehall*.'—*Ibid.* vol. ii. bk. vi. p. 5.

* 'The Dean to preach four Times in the Year . . . that is, upon *Christmas*-Day, *Easter*-Day, *Whitsunday*, and *Alhallowday*.' (*Westminster Abbey.*)—*Ibid.* vol. ii. bk. vi. p. 11.

* '*Mariamne Briarly*, only Daughter of *Henry* and *Elizabeth Briarly*, born on *Passion Sunday*, 1688 . . .'

'*Henry Lidgould* left £5 a Year, for ever, to be distributed to the Poor on *Maunday Thursday*.' (*St. Martin's in the Fields.*)—*Ibid.* vol. ii. bk. vi. pp. 72, 73.

[1] The term *Lady day* was anciently applied to other feasts of the Blessed Virgin besides March 25. *e. g.*, 'Wretyn at lu'do' on the Fryday be for owr ladys day the natyvite, 1454' (*Paston Letters*, iii. 224). 'Our Lady's Day the Assumption' occurs several times in this collection; see iii. 90, 286. The festival of the Assumption, Aug. 15, or that of her Nativity, Sept. 8, may be intended by '*Lady day* in Harvest,' quoted above. See Dr. Neale's *Essays in Liturgiology*, p. 526. *Lond.* 1863. —Ed. 1904.

[2] *i. e.* the First Sunday in Lent.—Ed. 1904.

Ancient Designations of Holy Days.

* 'The Sacrament of the Lord's Supper is administered . . . and every Sunday from *Palm-Sunday* to *Trinity-Sunday*.' (*St. James', Westminster.*)—*Ibid.* vol. ii. bk. vi. p. 82.

* '1684 *George Wilkinson* . . . gave and paid down £30 for 30*s.* to be given yearly on Shrove Sunday to the poor in Bread for ever.' (*St. Paul's, Shadwell.*)—*Ibid.* vol. ii. Appen. i. p. 106.

* 'One Annuity or Yearly Rent of £20 . . . to be paid unto such Minister half yearly, for the Preaching of four Sermons in every Year in the said Chapel of *Bow*, on the Days following: On Friday next before *Easter*, commonly called *Good Friday*: *Ascension Day*, commonly called *Holy Thursday* . . .' (*Stratford le Bow.*) *Ibid.* vol. ii. Appen. i. p. 111.

* 'At the Visitation of 1691 we find Maurice Lisle presenting "John Rhodes, writing master, for teaching school upon the 30th of January [King Charles, Martyr], and for publick teaching in the free schoole upon Candlemas day, in time of Divine Service. . . ."'—*The Remains of Denis Granville*, i. 227 *n.* *Surtees Soc.*, vol. xxxvii.

* '1684. 8th May. On Holy Thursday I waited on the Bishop of Rochester, who showed much forwardnesse and zeale for the promoting of Weekly Sacraments[1] in Cathedralls . . .'—*Ibid.* ii. 125. *Surtees Soc.*, vol. xlvii.

* 'I allowed myself now but one day more . . . and that was last Wednesday, being Twelfth-day.' (*Read's Weekly Journal of Jan.* 9, 1731.)

'It appears from a very solemn address to the publick inserted in the Newspapers for 1762, that the brutal custom of throwing at Cocks on Shrove Tuesday was not then so uncommon as it happily is at present.'—*Malcolm, Anecdotes of the Manners and Customs of London*, i. 292, 351. 2nd ed. *Lond.* 1811.

[1] *i. e.* a weekly celebration of Holy Communion, a matter which Dean Granville had greatly at heart.—Ed. 1904.

* The Occurrence of Holy Days

Occurrence of Holy Days.

A Table to regulate the Service when two Feasts or Holy Days fall upon the same day.

When two Feasts or Holy Days happen to fall upon the same day, then shall be said the whole Service proper to the day placed in the left-hand column of the following Table; and wheresoever in the Service the Collect for the day is appointed to be said, then shall immediately follow the Collect for the day placed in the right-hand column :—

1 Sunday in Advent.	St. Andrew.
4 Sunday in Advent.	St. Thomas.
St. Stephen, St. John, Innocents' Day, Circumcision.	1 Sunday after Christmas.
Epiphany.	2 Sunday after Christmas.[1]
Conversion of St. Paul.	3 Sunday after the Epiphany.
Presentation of Christ in the Temple, or Purification of the blessed Virgin Mary.	4 Sunday after the Epiphany. Septuagesima, Sexagesima and Quinquagesima Sundays.
Septuagesima and Sexagesima Sundays.	Conversion of St. Paul.
Sexagesima and Quinquagesima Sundays, Ash-Wednesday, Sundays in Lent.	St. Matthias.
Annunciation.	3, 4, 5, Sundays in Lent.
Sunday next before Easter to Easter Even, inclusive.	Annunciation.
Easter Day, Monday and Tuesday in Easter Week.	Annunciation. St. Mark.
1 Sunday after Easter.	St. Mark. St. Philip and St. James.
St. Mark. St. Philip and St. James.	2, 3, 4, 5, Sundays after Easter.
Ascension Day.	St. Philip and St. James.
Whitsun Day, Whitsun Monday and Tuesday. Trinity Sunday.	St. Barnabas.
St. Barnabas and all other holy-days till All Saints' Day inclusive.	Sundays after Trinity.

—*Vide The Convocation Prayer Book. Introd., Lond.* 1880.

[1] When the Epiphany falls on a Sunday, there is no Second Sunday after Christmas.—Ed. 1904.

The directions contained in the foregoing Table agree with those of the Sarum Pie, except that according to Sarum rules— Occurrence of Holy Days.

Sundays 3, 4, 5, and 6 in Lent take precedence of the Annunciation.

The Annunciation takes precedence of Monday, Tuesday, and Wednesday before Easter.

Thursday before Easter to Tuesday in Easter week inclusive take precedence of the Annunciation.

When the Annunciation falls between Thursday before Easter and Wednesday after Easter, it is transferred to the first vacant day after Low Sunday.

When a Saint's day falls on a Sunday which takes precedence, the Saint's day is transferred to the first vacant day.

When a Saint's day falls on or is kept on Monday, Evensong on Sunday is the first Evensong of the feast, the collect for Sunday being added.

When a Saint's day falls Saturday, Evensong on Saturday is the second Evensong of the feast, the Sunday collect being added; except the Sunday be 1 in Advent or 5 or 6 in Lent, when Evensong on Saturday is that of the Sunday, the collect of the feast being added.

When St. Matthias falls on Ash Wednesday, it is transferred to Thursday, the Evensong on Wednesday being that of Ash Wednesday, with the collect for St. Matthias added.

When St. Philip and St. James falls on Ascension day, it is transferred to Friday, Evensong on Thursday being that of the Ascension, with the collect for St. Philip and St. James added. When it falls on the vigil of the Ascension, the Evensong on Wednesday is the first Evensong of the Ascension, with the collect for St. Philip and St. James added.

When St. Barnabas falls between the vigil of Pentecost and Saturday after Whitsunday inclusive, it is omitted that year.

Occurrence of Holy Days.

The York rules agree with those of Sarum except in the following cases :—

When the Purification falls on a Sunday after Epiphany, no notice is taken of the Sunday.

When St. Matthias falls on Ash Wednesday, it takes precedence at Matins and Evensong, the Ash Wednesday collect being added.

Monday, Tuesday, and Wednesday before Easter take precedence of the Annunciation.

When the Annunciation falls from the 6th Sunday in Lent to Easter Even inclusive, it is kept by anticipation on the Saturday before the 6th Sunday in Lent, when it has both Evensongs. When it falls from Easter day to Wednesday after Easter inclusive, it is transferred to Tuesday after Low Sunday.

If St. Barnabas falls on the vigil of Pentecost, it is kept on the previous Friday : if during Whitsun week, it is omitted.—*Editor*, 1904.

Answer to the Apostolic Letter of Pope Leo XIII.

On English Ordinations

To face page 260

* Answer to the Apostolic Letter of Pope Leo XIII.

On English Ordinations

To the whole body of Bishops of the Catholic Church, from the Archbishops of England, Greeting.

English Ordinations.

I. It is the fortune of our office that often, when we would fain write about the common salvation, an occasion arises for debating some controverted question which cannot be postponed to another time. This certainly was recently the case when in the month of September last there suddenly arrived in this country from Rome a letter, already printed and published, which aimed at overthrowing our whole position as a Church. It was upon this letter that our minds were engaged with the attention it demanded when our beloved brother Edward, at that time Archbishop of Canterbury, Primate of all England and Metropolitan, was in God's providence taken from us by sudden death. In his last written words he bequeathed to us the treatment of the question which he was doubtless himself about to treat with the greatest learning and theological grace. It has therefore seemed good to us, the Archbishops and Primates of England, that this answer should be written in order that the truth on this matter might be made known both to our venerable brother Pope Leo XIIIth, in whose name the letter from Rome was issued, and also to all other bishops of the Christian Church settled throughout the world.

English Ordinations.

II. The duty indeed is a serious one ; one which cannot be discharged without a certain deep and strong emotion. But since we firmly believe that we have been truly ordained by the Chief Shepherd to bear a part of His tremendous office in the Catholic Church, we are not at all disturbed by the opinion expressed in that letter. So we approach the task which is of necessity laid upon us 'in the spirit of meekness ;' and we deem it of greater importance to make plain for all time our doctrine about holy orders and other matters pertaining to them, than to win a victory in controversy over a sister Church of Christ. Still it is necessary that our answer be cast in a controversial form lest it be said by any one that we have shrunk from the force of the arguments put forward on the other side.

III. There was an old controversy, but not a bitter one, with respect to the form and matter of holy orders, which has arisen from the nature of the case, inasmuch as it is impossible to find any tradition on the subject coming from our Lord or His Apostles, except the well-known example of prayer with laying on of hands. But little is to be found bearing on this matter in the decrees of Provincial Councils, and nothing certain or decisive in those of Œcumenical and General Assemblies.

Nor indeed does the Council of Trent, in which our Fathers took no part, touch the subject directly. Its passing remark about the laying on of hands (*Session* XIV. *On Extreme Unction*, *chap.* III.), and its more decided utterance on the force of the words 'Receive the Holy Ghost,' which it seems to consider the form of Order (*Session* XXIII. *On the Sacrament of Order*, *canon* IV.), are satisfactory enough to us, and certainly are in no way repugnant to our feelings.

There has been a more recent and a more bitter controversy on the validity of Anglican ordinations, into which theologians on the Roman side have thrown themselves with eagerness, and in doing so have, for the most part,

imputed to us various crimes and defects. There are others, and those not the least wise among them, who, with a nobler feeling, have undertaken our defence. But no decision of the Roman pontiffs, fully supported by arguments, has ever before appeared, nor has it been possible for us, while we knew that the practice of re-ordaining our Priests clearly prevailed (though this practice has not been without exception), to learn on what grounds of defect they were re-ordained. We knew of the unworthy struggles about Formosus, and the long vacillations about heretical, schismatic and simoniacal ordinations. We had access to the letter of Innocent IIId on the necessity of supplying unction and the Decree of Eugenius IVth for the Armenians ; we had the historical documents of the XVIth century, though of these many are unknown even to the present day ; we had various decisions of later Popes, Clement XIth and Benedict XIVth, but those of Clement were couched in general terms and therefore uncertain. We had also the Roman Pontifical as reformed from time to time, but, as it now exists, so confusedly arranged as to puzzle rather than enlighten the minds of inquirers. For if any one considers the rite *Of the ordination of a Presbyter*, he sees that the proper laying on of hands stands apart from the utterance of the form. He also cannot tell whether the man, who in the rubrics is called 'ordained,' has really been ordained, or whether the power, which is given at the end of the office by the words—'Receive the Holy Ghost ; whose sins thou shalt have remitted they are remitted unto them, and whose sins thou shalt have retained they are retained'—with the laying on of pontifical hands, is a necessary part of the priesthood (as the Council of Trent seems to teach [1]) or not necessary. In like manner if any one reads through the rite *Of the consecration of an elect as Bishop*, he will nowhere find that he is called 'Bishop' in the prayers

III. [1] *Sess.* xxiii. *On the Sacrament of Order*, *Canon* 1, where a certain power of consecrating and offering is claimed for the priesthood together with one of remitting and retaining sins. Cp. *ib. Chap.* 1. See below Chaps. xv. and xix.

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and benedictions referring to the man to be consecrated, or that 'Episcopate' is spoken of in them in regard to him.[2] As far as the prayers are concerned the term 'Episcopate' occurs for the first time in the Mass during the consecration.

From these documents therefore, so obviously discordant and indefinite, no one, however wise, could extract with certainty what was considered by the Roman Pontiffs to be truly essential and necessary to holy orders.

IV. Thus our most venerable brother in his letter dated the 13th of September, which begins with the words *Apostolicae curae*, has approached this question after a manner hitherto unexampled, although the arguments urged by him are sufficiently old. Nor do we desire to deny that in entering upon this controversy he has consulted the interests of the Church and of truth in throwing over the very vain opinion about the necessity of the delivery of the 'instruments,' which was nevertheless widely accepted by scholastic theologians from the time of S. Thomas Aquinas up to that of Benedict XIVth, and even up to the present day. At the same time he has done well in neglecting other errors and fallacies, which for our part also we shall neglect in this reply, and in regard to which we hope that theologians on the Roman side will follow his example and neglect them for the future.

V. His whole judgment therefore hinges on two points, namely, on the practice of the Court of Rome and the form of the Anglican rite, to which is attached a third question, not easy to separate from the second, on the intention of our Church. We will answer at once about the former, though it is, in our opinion, of less importance.

VI. As regards the practice of the Roman Court and Legate in the XVIth century, although the Pope writes at

III. [2] 'Episcopal chair' is mentioned in the blessing after unction.

some length, we believe that he is really as uncertain as ourselves. We see that he has nothing to add to the documents which are already well known, and that he quotes and argues from an imperfect copy of the letter of Paul IVth *Praeclara carissimi*. Where, for example, are the faculties granted to Pole after 5th August 1553 and before 8th March 1554, which Julius confirms in his letter of the latter date, to be 'freely used' in respect to orders received with any irregularity or failure in the accustomed form, but does not detail and define? Without these faculties the 'rules of action' to be observed by Pole are imperfectly known. For the distinction made in the letters of both those dates between men 'promoted' and 'not promoted,' to which the Pope refers, does not seem to touch the position of the Edwardian clergy, but the case of those who held benefices without any pretence of ordination, as was then often done. Who in fact knows thoroughly either what was done in this matter or on what grounds it was done? We know part; of part we are ignorant. It can be proved however on our side that the work of that reconciliation under Queen Mary (6th July 1553 to 17th Nov. 1558) was in very great measure finished, under royal and episcopal authority, before the arrival of Pole.

In the conduct of which business there is evidence of much inconsistency and unevenness. Yet while many Edwardian Priests are found to have been deprived for various reasons, and particularly on account of entering into wedlock, none are so found, as far as we know, on account of defect of Order. Some were voluntarily re-ordained. Some received anointing as a supplement to their previous ordination, a ceremony to which some of our Bishops at that time attached great importance.[1] Some, and perhaps

VI. [1] See James Pilkington, *Exposition on the Prophet Aggeus*, ii. 10–14, published in 1560 (*Works*, Parker Society, p. 163):—'In the late days of Popery, our holy Bishops called before them all such as were made ministers without such greasing, and blessed them with the Pope's blessing, anointed them, and then all was perfect: they might sacrifice for quick and dead, but not marry in no case, etc.' Cp. Innocent IIId, *ep.* vii. 3 (1204).

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the majority, remained in their benefices without re-ordination, nay were promoted in some cases to new cures. Pole did not return to England after his exile until November 1554, and brought the reconciliation to a conclusion in the fifteen months that followed. The principle of his work appears to have been to recognize the state of things which he found in existence on his arrival, and to direct all his powers towards the restoration of papal supremacy as easily as possible. In this period one man and perhaps a second (for more have not yet been discovered) received new orders under Pole, in the years 1554 and 1557; but it is uncertain in what year each of them began the process of being re-ordained. At any rate very few were re-ordained after Pole's arrival. Others perhaps received some kind of supplement or other to their orders, a record of which is not to be found in our Registers.

But if a large number had been re-ordained under Pole, as papal legate, it would not have been at all surprising, inasmuch as in his twelve legatine constitutions, he added, as an appendix to the second, the Decree of Eugenius IVth for the Armenians, saying that he did so 'inasmuch as very great errors have been committed here (in England) with respect to the doctrine concerning the head of the Church and the Sacraments.'[2] And this he did, not as our Archbishop, but as papal legate. For these constitutions were promulgated at the beginning of the year 1556. But Pole was only ordained Presbyter on the 20th March of the same year; and said Mass for the first time on the following day, being the day on which our lawful Archbishop, Cranmer, was burnt alive; and on the 22nd he was consecrated Archbishop.

We quote here the Decree of Eugenius IVth, as re-

VI. [2] See Labbe and Cossart, *Councils*, vol. xiv. p. 1740, Paris, 1672, and vol. xiii. p. 538 on the year 1439. Compare also *Councils of Great Britain*, Wilkins, vol. iv. p. 121, col. 2, which differs slightly and omits the words of the Decree of Eugenius. It is obvious that Eugenius generally borrows the language of Aquinas' *Exposition of the articles of the Creed and of the Sacraments of the Church* (*Works*, vol. viii. pp. 45–9, Venice, 1776).

issued by Pole, because it shows how slippery and weak the judgment of the Church of Rome has been in this matter. Further when Pope Leo extols the learning of Pole on this point and writes that it would have been quite irrelevant for the Popes to instruct the legate 'as to the conditions necessary for the bestowal of the sacrament of orders,' he seems wholly to forget Eugenius' Decree, which he has silently thrown over in another part of his letter. (Cp. § 3 and § 5.) 'The sixth sacrament is that of Order : the matter of which is the thing by the delivery of which the order is conferred : as for instance the order of the presbyterate is conferred by the porrection of the chalice with wine and the paten with bread : the diaconate by giving of the book of the Gospels : the sub-diaconate by the delivery of the empty chalice with the empty paten on it : and in like manner as regards other orders by the assignment of the things pertaining to their ministries. The form of priesthood is as follows: *Receive the power of offering sacrifice in the Church for the living and the dead. In the name of the Father, and of the Son, and of the Holy Ghost.* And so as regards the forms of the other orders as is contained at length in the Roman Pontifical. The ordinary minister of this Sacrament is the Bishop : the effect, an increase of grace, so that a man may be a fit minister.' Here the laying on of hands, and the invocation of the Holy Spirit upon the candidates for orders, are not referred to even by a single word. Yet Eugenius, as is clear by his explanation of other Sacraments, is not speaking of things to be supplied by the Armenians, as writers on the Roman side are sometimes fond of saying, but is teaching the Church, as if he were its master, in careful adherence to Aquinas, about what is absolutely necessary to the administration of the Sacraments. So also he writes in the earlier part of his Decree : 'All these Sacraments have three requisites for their performance, things as their "matter," words as their "form," and the person of the minister who celebrates the Sacrament with the intention of doing what the Church does : *and if any*

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of these be absent, the Sacrament is not performed' (*Conc.* xiv. p. 1738).

Now in our Church from March 1550 to 1st November 1552, though the delivery of the instruments still remained in some degree (*i. e.* of the chalice with bread in the case of Presbyters, and of the pastoral staff in that of Bishops, and of the Bible in both) yet the forms attached to them had already been changed very nearly into those which now are in use. In the year 1552 the delivery of the chalice and the staff was dropped and that of the Bible alone remained. King Edward died on the 6th July 1553.

According to this Decree, then, all these Presbyters ought to have been re-ordained. But Pole's opinion scarcely agreed with his practice. Nor does Paul IVth himself, in his Brief *Regimini universalis*, make any demands as to the form in which Presbyters are ordained, though careful about 'properly and rightly ordained' Bishops. (See last page of Appendix.)

VII. The second, but scarcely stronger, foundation of the papal opinion about the practice of his Court appears to be the judgment of Clement XIth in the case of John Gordon, formerly Bishop of Galloway, delivered on Thursday 17th April 1704 in the general Congregation of the Inquisition, or, as it is usually called, the holy Office.

We here make a short answer on this case, inasmuch as it cannot be treated clearly on account of the darkness in which the holy Office is enveloped, a darkness insufficiently dispersed by Pope Leo's letter. The fuller treatment of this has been relegated to the Appendix. There are, however, four reasons in particular for considering this case as a weak and unstable foundation for his judgment. In the first place, inasmuch as Gordon himself petitioned to be ordained according to the Roman rite, the case was not heard on the other side. Secondly, his petition had as its basis the old 'Tavern fable,' and was vitiated by falsehoods concerning our rite. Thirdly, the new documents

of 'incontestable authenticity' cited by the Pope are still involved in obscurity, and he argues about them as if he were himself uncertain as to their tenor and meaning.[1] Fourthly, the decree of the Congregation of the holy Office, if it is to be considered to agree with Pope Leo's judgment, can scarcely be reconciled with the reply of the consultors of the holy Office on Abyssinian ordinations, said to have been given about a week before, and often published as authoritative by Roman theologians up to 1893. Therefore all those documents ought to be made public if the matter is to be put on a fair footing for judgment. English Ordinations.

Finally, it must be noted, that Gordon never went beyond minor orders in the Roman Church. That is to say, he only did enough to receive a pension for his support from certain benefices.[2]

VIII. The Pope has certainly done well not to rest satisfied with such weak conclusions, and to determine to re-open the question and to treat it afresh; although this would seem to have been done in appearance rather than in reality. For inasmuch as the case was submitted by him to the holy Office, it is clear that it, being bound by its traditions, could hardly have expressed dissent from the judgment, however ill founded, which was passed in the case of Gordon.

Further when he touches upon the matter itself and follows the steps of the Council of Trent, our opinion does not greatly differ from the main basis of his judgment. He rightly calls laying on of hands the 'matter' of ordination. His judgment on the 'form' is not so

VII. [1] Compare the letter 'Apostolicae curae,' § 5. 'It is important to bear in mind that this judgment was in no wise determined by the omission of the tradition of instruments, for in such a case, according to the established custom, the direction would have been to repeat the Ordination conditionally,' etc. Which mode of argument differs widely from the quotation of a clearly expressed document. See the Appendix.

VII. [2] See Le Quien, *Nullity of Anglican Ordinations*, Paris, 1725, ii. pp. 312 and 315.

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clearly expressed; but we suppose him to intend to say that the form is prayer or benediction appropriate to the ministry to be conferred, which is also our opinion. Nor do we part company with the Pope when he suggests that it is right to investigate the intention of a Church in conferring holy orders 'in so far as it is manifested externally.' For whereas it is scarcely possible for any man to arrive at a knowledge of the inner mind of a Priest, so that it cannot be right to make the validity of a Sacrament depend upon it, the will of the Church can both be ascertained more easily, and ought also to be both true and sufficient. Which intention our Church shews generally by requiring a promise from one who is to be ordained that he will rightly minister the Doctrine, Sacraments and Discipline of Christ, and teaches that he who is unfaithful to this promise, may be justly punished. And in our Liturgy we regularly pray for 'all Bishops and Curates, that they may both by their life and doctrine set forth (God's) true and lively word, and rightly and duly administer (His) holy Sacraments.'

But the intention of the Church must be ascertained 'in so far as it is manifested externally,' that is to say from its public formularies and definite pronouncements which directly touch the main point of the question, not from its omissions and reforms, made as opportunity occurs, in accordance with the liberty which belongs to every Province and Nation—unless it may be that something is omitted which has been ordered in the Word of God, or the known and certain statutes of the universal Church. For if a man assumes the custom of the middle ages and of more recent centuries as the standard, consider, brethren, how clearly he is acting against the liberty of the Gospel and the true character of Christendom. And if we follow this method of judging the validity of Sacraments, we must throw doubt upon all of them, except Baptism alone, which seems according to the judgment of the universal Church to have its matter and form ordained by the Lord.

IX. We acknowledge therefore with the Pope that laying on of hands is the matter of ordination; we acknowledge that the form is prayer or blessing appropriate to the ministry to be conferred; we acknowledge that the intention of the Church, as far as it is externally manifested, is to be ascertained, so that we may discover if it agrees with the mind of the Lord and His Apostles and with the Statutes of the Universal Church. We do not however attach so much weight to the doctrine so often descanted upon by the Schoolmen since the time of William of Auxerre (A.D. 1215), that each of the Sacraments of the Church ought to have a single form and matter exactly defined. Nor do we suppose that this is a matter of faith with the Romans. For it introduces a very great danger of error, supposing any Pope or Doctor, who may have great influence over the men of his own time, should persuade people to acknowledge as necessary this or that form or matter which has not been defined either in the word of God or by the Catholic Fathers or Councils. English Ordinations.

For, as we have said, Baptism stands alone as a Sacrament in being quite certain both in its form and its matter. And this is suitable to the nature of the case. For,—inasmuch as the Baptism of Christ is the entrance into the Church for all men, and can be ministered by all Christians, if there be a pressing need,—the conditions of a valid Baptism ought to be known to all. As regards the Eucharist (if you set aside, as of less importance, questions about unleavened bread, and salt, about water, and the rest), it has a sufficiently certain matter: but up to the present day a debate is still going on as to its full and essential form. But the matter of Confirmation is not so entirely certain; and we at any rate do not at all think that Christians who have different opinions on the subject should be condemned by one another. The form of Confirmation again is uncertain and quite general, prayer, that is to say, or benediction, more or less suitable, such as is used in each of our Churches. And so with respect to others.

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X. But this topic of Confirmation requires to be treated rather more at large: for it throws much light on the question proposed by the Pope. He writes truly that laying on of hands is a 'matter' 'which is equally used for Confirmation.' The matter therefore of Confirmation seems, in his judgment, to be laying on of hands, as we too hold in accordance with Apostolic tradition. But the Roman Church for many centuries has, by a corrupt custom, substituted a stretching out of hands over a crowd of children, or simply 'towards those who are to be confirmed,' in the place of laying on of hands to be conferred on each individual.[1]

The Orientals (with Eugenius IVth) teach that the matter is chrism, and use no laying on of hands in this rite. If therefore the doctrine about a fixed matter and form in the Sacraments were to be admitted, the Romans have ministered Confirmation imperfectly for many centuries past, and the Greeks have none. And not a few amongst the former practically confess the corruption introduced by their Fathers, having joined laying on of hands to the anointing, as we have learnt, in many places, while a rubric on this point has been added in some Pontificals. And it is fair to ask whether Orientals who are converts to the Roman communion require a second Confirmation? Or do the Romans admit that they, who have changed its matter, have had as good a right to do so as themselves who have corrupted it?

Whatever the Pope may answer, it is clear enough that we cannot everywhere insist very strictly on that doctrine about a fixed form and matter; inasmuch as all Sacraments

X. [1] In the so-called 'Gelasian' Sacramentary (perhaps of the VIIth century) we still read the rubric *In sealing them he lays his hands on them with the following words:* then follows the prayer for the sevenfold gift of the Spirit. And in the 'ordines' called those of S. Amand, which are perhaps of the VIIIth century, in ch. IV. the pontiff touches *their heads with his hand.* But in the 'Gregorian' we read, *raising his hand over the heads of all he says*, etc. In the ordinary editions of the Pontifical we read again: *Then stretching out his hands towards those who are to be confirmed he says*, etc.

of the Church, except Baptism, would in that way be rendered uncertain. English Ordinations.

XI. We inquire therefore what authority the Pope has for discovering a definite form in the bestowal of holy orders? We have seen no evidence produced by him except two passages from the determinations of the Council of Trent (*Session* XXIII. *On the Sacrament of Order*, *canon* I., and *Session* XXII. *On the sacrifice of the Mass*, *canon* III.) which were promulgated after our Ordinal was composed, from which he infers that the principal grace and power of the Christian priesthood is the consecration and oblation of the Body and Blood of the Lord. The authority of that Council has certainly never been admitted in our country, and we find that by it many truths were mixed with falsehoods, much that is uncertain with what is certain. But we answer as regards the passages quoted by the Pope, that we make provision with the greatest reverence for the consecration of the holy Eucharist and commit it only to properly ordained Priests and to no other ministers of the Church. Further we truly teach the doctrine of Eucharistic sacrifice and do not believe it to be a 'nude commemoration of the Sacrifice of the Cross,' an opinion which seems to be attributed to us by the quotation made from that Council. But we think it sufficient in the Liturgy which we use in celebrating the holy Eucharist,—while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ,—to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ, who is our Advocate with the Father and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the cross, and by it we confidently entreat remission of sins and all other benefits of

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the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblations of His creatures. This whole action, in which the people has necessarily to take its part with the Priest, we are accustomed to call the Eucharistic sacrifice.

Further, since the Pope reminds us somewhat severely of 'the necessary connection between faith and worship, between *the law of believing and the law of praying*,' it seems fair to call closer attention, both on your part and ours, to the Roman Liturgy. And when we look carefully into the 'Canon of the Mass,' what do we see clearly exhibited there as to the idea of sacrifice? It agrees sufficiently with our Eucharistic formularies, but scarcely or not at all with the determination of the Council of Trent. Or rather it should be said that two methods of explaining the sacrifice are put forth at the same time by that Council, one which agrees with liturgical science and Christian wisdom, the other which is under the influence of dangerous popular theology on the subject of Eucharistic propitiation. Now in the Canon of the Mass the sacrifice which is offered is described in four ways. Firstly it is a 'sacrifice of praise,'[1] which idea runs through the whole action and so to say supports it and makes it all of a piece. Secondly it is the offering made by God's servants and His whole family, about which offering request is made that it 'may become to us the Body and Blood' of His Son our Lord. Thirdly it is an offering to His Majesty of His 'own gifts and boons' (that is, as Innocent IIIrd[2] rightly explains it, of the fruits of the fields and trees, although the words of the Lord

XI. [1] 'Sacrifice of praise,' that is a Eucharistic sacrifice, like the peace-offerings and thank-offerings of the Old Testament, the ritual peculiarity of which was that the man who offered was a partaker with God 'Sacrifice of praise' is the expression of the old Latin version: see the Lyons Pentateuch; 'Offering of thanksgiving' is from that of S. Jerome (*Lev.* vii. 12, 13). Hence in our Liturgy both are united: 'this our sacrifice of praise and thanksgiving.'

XI. [2] *On the Sacred Mystery of the Altar*, v chap. 2.

have already been said over them by the Priest), which are called the holy Bread of eternal life and the Chalice of everlasting salvation. Fourthly and lastly (in the prayer *Supra quae propitio*[3]) the sacrifice already offered in three ways, and according to Roman opinion now fully consecrated, is compared with the sacrifices of the patriarchs Abel and Abraham, and with that offered by Melchisedech. This last, being called 'holy sacrifice, unblemished victim,' shews that the comparison is not only in respect to the offerer, but also to the things offered. Then the Church prays that they may be carried up by the hands of the holy Angel to the altar of God on high. Lastly, after the second series of names of Saints, there occurs the piece of a prayer (*Per quem haec omnia*) which appears rather suitable to a benediction of fruits of the earth, than to the Eucharistic sacrifice.

It is clear therefore from what has been already said that the *law of believing*, set forth by the Council of Trent, has gone some distance beyond the boundaries of the *law of praying*. The matter is indeed one full of mystery and fitted to draw onwards the minds of men by strong feelings of love and piety to high and deep thoughts. But, inasmuch as it ought to be treated with the highest reverence and to be considered a bond of Christian charity rather than an occasion for subtle disputations, too precise definitions of the manner of the sacrifice, or of the relation which unites the sacrifice of the eternal Priest and the sacrifice of the Church, which in some way certainly are

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XI. [3] This prayer has given a good deal of trouble to the commentators. We may compare for example Innocent IIIrd *On the sacred mystery of the altar*, v. 3; Bellarmine *On the Sacrament of the Eucharist* (*on the Mass*), vi. 24; and Romsée, *Literal meaning of the Rites of the Mass*, art. xxx. Its older form appears in [Pseudo-Ambrose] *On the Sacraments*, iv. 6, § 27, where its parts are found in inverse order; and where we also read 'by the hands of Thy angels.' It seems to have been already added to the Roman Canon in the time of Leo Ist, if the statement about the words 'holy sacrifice, unblemished victim' added by him, which is found in his *Life*, is a true one. Cp. his *Sermon*, iv. 3, where he speaks of Melchisedech as 'immolating the sacrifice of that sacrament, which our Redeemer consecrated as His body and blood.'

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one, ought in our opinion to be avoided rather than pressed into prominence.

XII. What therefore is the reason for impugning our form and intention in ordaining Presbyters and Bishops?

The Pope writes, if we omit things of less importance, 'that the order of priesthood or its grace and power, which is especially the power *of consecrating and offering the true Body and Blood of the Lord* in that sacrifice which is *no nude commemoration of the sacrifice* offered on the cross,' must be expressed in the ordering of a Presbyter. What he desires in the form of consecration of a Bishop is not so clear; but it seems that, in his opinion, in some way or other, 'high priesthood' ought to be attributed to him.

Both however of these opinions are strange, inasmuch as in the most ancient Roman formulary used, as it seems, at the beginning of the third century after Christ (seeing that exactly the same form is employed both for a Bishop and a Presbyter, except the name), nothing whatever is said about 'high priesthood' or 'priesthood' nor about the sacrifice of the Body and Blood of Christ. 'The prayers and oblations which he will offer (to God) by day and by night' are alone mentioned, and the power of remitting sins is touched on.[1]

Again in the old Roman Sacramentary, which may perhaps be assigned to the VIth century, only three prayers are employed for the ordination of Presbyters. Two are short collects, namely *Oremus dilectissimi*, and *Exaudi nos*, and a third longer, like a Eucharistic preface, which is the real Benediction, and was in former times attached to the laying on of hands, which begins *Domine sancte pater omnipotens aeterne Deus, honorum omnium*, etc. These prayers from the VIth to the IXth century and perhaps later, made up the whole rite for ordaining a

XII. [1] See the *Canons of Hippolytus* in the edition of Hans Achelis in the 6th volume of the series of *Texte und Untersuchungen*, edited by Gebhardt and Harnack, Leipzig, 1891, pp. 39–62.

Presbyter in the Church of Rome, with no other ceremonies whatever. These prayers, scarcely altered, are retained in the Roman Pontifical, and form as it were the nucleus of the service *For the ordering of a Presbyter*, although the laying on of hands which used to be attached to the longer form has passed to the commencement of the office, and is given again at the end of the Mass. But in the Benediction 'priesthood' is not attributed to Presbyters, and in none of that series of prayers is anything said of the power of sacrificing or of the remission of sins. 'Priestly grace' too, which is prayed for in the second collect in most of the Pontificals, is simply 'spiritual grace' in some other uses both English and foreign.[2] Yet this form is undoubtedly valid. English Ordinations.

Similar things may be said about the form for the consecration of a Bishop. The Collects and the Benediction remain in the modern Pontifical, only slightly changed. They begin *Exaudi Domine supplicum preces* (now *Adesto*), *Propitiare Domine*, and *Deus honorum omnium*. The second of these mentions 'the horn of priestly grace,' the third, 'the high priesthood,' but nothing else which can be alleged as confirming the Pope's position. All the rest of the matter in the Pontifical is derived from the usage of later times and especially from Gallican rites.[3]

And this also may be said as to the power of remitting sins, which is mentioned by the Council of Trent (see ch. III. n. 1) together with 'a certain power of consecrating

XII. [2] See *e. g.* Edm. Martenne (or Martene), *Anc. Rites of the Church*, t. ii. pp. 429, 493, Rouen, 1700.

XII. [3] The old Roman Sacramentary may be collected from three books especially, as far as the prayers are concerned, viz., the 'Leonine,' 'Gelasian,' and 'Gregorian,' as they are called. But the first alone is Roman without any admixture. The Gelasian was introduced into Gaul about the beginning of the VIIIth century, and the Gregorian under Charles the Great, being sent thither by Pope Hadrian about A.D. 780. Both of them contain Gallican rites and prayers mixed with Roman. Three 'Ordines' should also be consulted for the knowledge of the rites, namely the 8th and 9th of Mabillon, and those called by the name of 'S. Amand,' which were first printed by the learned L. Duchesne in the Appendix of his book *Antiquities of Christian Worship*, Paris, 1889. All of which shew the same simplicity.

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and offering,' and with equal emphasis. It appears nowhere up to the XIth century in the ordination of a Presbyter; nowhere in the old Roman form for the consecration of a Bishop. It appears only in the long Gallican interpolation in the blessing of a Bishop *Sint speciosi munere tuo pedes eius* up to *ut fructum de profectu omnium consequatur.*

But the Pope who appeals to the Council of Trent must submit to be judged by it. Either then these Roman formulas were valueless because of their defect in the matter of sacrifice and remitting sins, or else the authority of that Council is of no value in settling this question about the necessary form of Order.

We may here quote another ancient form [4] of consecrating a Bishop which was used both in England and elsewhere during the XIth century and displays the same simplicity. It begins, *Pater sancte omnipotens Deus qui per Dominum*, and prays for those about to be consecrated, 'that they may be enabled to celebrate the mysteries of the Sacraments which have been ordained of old. May they be consecrated by Thee to the high-priesthood to which they are called;' but it says not a word about sacrifice nor about the power to remit sins.

XIII. On the subject of the title of Bishops our simple and immediate reply is that the name of high Priest is in no way necessary to describe this office in the form of consecration. The African Church openly forbad even her

XII. [4] This form occurs in the Missal of Leofric of Exeter (p. 217 of the edition by F. E. Warren, Oxford, 1883), in a Pontifical of Jumièges (Martenne *On the Ancient Rites of the Church*, t. ii. p. 367, Rouen, 1700), and in the Sarum Pontifical (see Maskell, *Ritual Monuments of the Eng. Ch.*, 2nd ed. Oxford, vol. ii. p. 282). The words about celebrating the mysteries and the *Admonition to Priests* (ib. p. 246) seem to have served our fathers as a precedent in the ordination of a Presbyter. This form, which has a certain affinity to those in the *Canons of Hippolytus* and the *Apostolic Constitutions*, has an air of great antiquity, and except for the expression 'high priesthood,' appears equally applicable to the ordering of a Presbyter. It is believed by some to be of Roman origin and to have been adapted by Augustine of Canterbury to our use.

Primates to use this title ;[1] the words 'pontifical glory,' which sometimes appear in Sacramentaries, denote a secular or Jewish distinction rather than a rank in the Church. We are content with the name of Bishop to describe the office of those who, when they were left, after the removal of the Apostles, to be chief pastors in the Church, exercised the right of ordaining and confirming, and ruled, together with a body of presbyters, over a single 'parochia' or diocese, as it is now called. And to this order the Pope, in the beginning of his letter, following the sound custom of antiquity, reckons himself to belong. Bishops are undoubtedly Priests, just as Presbyters are Priests, and in early ages they enjoyed this title more largely than Presbyters did ; nay, it was not till the IVth or Vth century that Presbyters, in the Latin Church at any rate, came to be called Priests in their own right. But it does not therefore follow that Bishops nowadays ought to be called high Priests in the form of Consecration. The question of the priesthood of Bishops was perhaps different in early times, certainly up to the IXth and possibly to the XIth century, when a simple Deacon was often made Bishop *per saltum*, i. e. without passing through the presbyterate.[2] In those days of course it was fitting, if not

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XIII. [1] See Third Council of Carthage, can. 26 A.D. 397: 'The Bishop of a chief see may not be called chief of the Priests, or high Priest, or anything else of the kind, but simply Bishop of a chief see.' S. Augustine of Hippo is believed to have been present at this Council. The passage cited for this title by Baronius, etc. is certainly not from Augustine.

XIII. [2] On this point cp. Mabillon, *Commentary prefixed to the Ordo Romanus*, chaps. xvi. and xviii. (Migne, *Pat. Lat.* vol. 78, pp. 912–3 and 919–20) and Martenne, *Ancient Rites of the Church*, lib. 1, c. viii. art. 3, sec. 9, 10, t. ii. p. 278 foll., and the 8th 'Ordo' of Mabillon (= Martenne i.), which is found in MSS. of the IXth century, where it is clear that there was no distinction in the form if the man to be consecrated was only a Deacon. The XIIIth canon of the Council of Sardica was but poorly observed in the West, as appears incidentally from the translation by Dionysius Exiguus, who renders the words of the canon ἐὰν μὴ καὶ ἀναγνώστου καὶ διακόνου καὶ πρεσβυτέρου ὑπηρεσίαν ἐκτελέσῃ as follows: "unless he have discharged the duty of Reader and the office of Deacon *or* Presbyter." As instances are quoted John the Deacon, the disciple of S. Gall (Walafrid Strabo in the *Life of S. Gall*, c. 23–25, A.D. 625), Constantine the anti-pope (A.D. 767), and the Popes Paul I. (A.D. 757), Valentine (A.D. 827), and

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indeed necessary, to apply to the Bishop the term Priest, as, *e.g.*, is done in the Prayer still used in the Pontifical, which speaks of 'the horn of priestly grace.' But inasmuch as this custom of consecration *per saltum* has long since died out (though perhaps never expressly forbidden by statute) and every Bishop has already, during the period of his presbyterate, been a Priest, it is no longer necessary to confer the priesthood afresh, nor, if we give our candid opinion, is it a particularly good and regular proceeding. Nor ought the Romans to require it, inasmuch as the Council of Trent calls preaching of the Gospel 'the chief duty of Bishops' (*Session* v. *on Reform.* ch. II. and *Sess.* XXIV. *on Ref.* ch. IV.). It is not therefore necessary that either high priesthood or any other fresh priesthood should be attributed to Bishops.

But although in our Ordinal we say nothing about high Priests and Pontiffs, we do not avoid using the terms in other public documents. Examples may be taken from the Latin edition of the *Book of Common Prayer*, A.D. 1560, from the letter written by twelve Bishops on behalf of Archbishop Grindall, A.D. 1580, and from Archbishop Whitgift's Commission to his Suffragan the Bishop of Dover, A.D. 1583.[3]

XIV. Two of the arguments advanced against our form, which specially commend themselves to the Pope, shall receive a somewhat larger answer.

The first of these is, that about a century after the

Nicolas I. (A.D. 858). This custom was one amongst the charges brought against the Latin Church by Photius of Constantinople. Nicolas did not deny the fact, but retorted on the Greeks their custom of promoting a layman to be a Patriarch. (Ep. lxx. in Labbe and Cossart, *Councils*, viii. p. 471 B). The ordination of a Deacon to the Episcopate *per saltum* is further implied in the Ritual of the Nestorian Syrians in Morinus, *On Ordinations*, pt. ii. p. 388, Antwerp, 1695 = Denzinger, *Rites of the Orientals*, vol. ii. p. 238 (1864).

XIII. [3] See the collect for the clergy and people after the Litany, and *Councils of Great Britain*, iv. pp. 293 and 304. In the latter passage Grindall is styled by his brethren 'Noble Christian Prelate and High Priest of God in the Church of England.'

Ordinal was published, in 1662, we added to the words 'Receive the Holy Ghost' other words intended to define the office and work of a *Bishop* or *Priest* (cp. chap. xv. notes 1 and 3). The Pope suggests that these words of our Lord without the subsequent addition are in themselves insufficient, imperfect, and inappropriate. But in the Roman Pontifical, when a Bishop is consecrated by the laying on of the hands of the consecrating Bishop and assisting Bishops, the only form is 'Receive the Holy Ghost.' In our later Pontificals, on the other hand, the Holy Spirit was invoked by the Hymn 'Come, Holy Ghost,' with the exception of the Exeter book, in which the Roman form is added. Then came the prayer about the 'horn of priestly grace.' As we have already said, the words Bishop or Episcopate do not appear in any prayer of the Pontifical until *after* the Consecration; so that if, according to the Pope's suggestion, our fathers of the year 1550 and after, went wrong in the form by omitting the name of Bishop, they must have gone wrong in company with the modern Roman Church. At that time too there immediately followed in our Ordinal those words of S. Paul which were believed to refer to the consecration of S. Timothy to be Bishop of Ephesus, and were clearly used in this sense:—'And remember that thou stir up the grace of God which is in thee by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness' (2 Tim. i. 6, 7). English Ordinations.

You may remember, brethren, that these are the only words quoted by the Council of Trent to prove that Order confers grace (*Session* XXIII. *On the Sacrament of Order* c. III.). This form then, whether contained in one sentence as in the Roman Church, or in two as in ours, is amply sufficient to create a Bishop, if the true intention be openly declared, which is done in the other prayers and suffrages (which clearly refer to the office, work and ministry of a Bishop), in the examination, and other like ways. We say that the words 'Receive the Holy Ghost' are

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sufficient, not that they are essential. For they do not occur in the more ancient Pontificals whether Roman or English, nor in any Eastern book of any date. But we gladly agree with the Council of Trent that the words are not vainly uttered by Bishops[1] either in consecrating a Bishop or in ordering a Presbyter, since they are words spoken by our Lord to His Disciples from whom all our offices and powers are derived, and are fit and appropriate for so sacred an occasion. They are not equally appropriate in the case of the diaconate, and are accordingly not used by us in admitting to that office.

XV. The form of ordering a Presbyter employed among us in 1550 and afterwards was equally appropriate. For after the end of the 'Eucharistic' prayer, which recalls our minds to the institution of our Lord, there followed the laying on of hands by the Bishop with the assistant Priests, to which is joined the 'imperative' form taken from the Pontifical, but at the same time fuller and more solemn (cp. ch. xix.). For after the words 'Receive the Holy Ghost' there immediately followed, as in the modern Roman Pontifical (though the Pope strangely omits to mention it), 'Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained,' and then the words from the Gospel (S. Luke xii. 42) and S. Paul (1 Cor. iv. 1), which were very rightly added by our fathers, 'and be thou a faithful Dispenser of the word of God and of His holy Sacraments: in the Name of the Father, and of the Son, and of the Holy Ghost.' This form is suitable to no other ministry of the Church but that of a Priest, who has what is called the power of the keys and who alone with full right dispenses the word and mysteries of God to the people, whether he remains a Presbyter or be advanced to higher duties as Bishop. Then there followed, as there still follows, the ceremony of conferring the power to

XIV. [1] See *Council of Trent, Sess.* xxiii. *On the sacrament of Order, can.* iv.

preach and to minister the Sacraments in the sphere where a man has been appointed to that ministry, together with the delivery of the holy Bible, which is, in our opinion, the chief instrument of the sacred ministry and includes in itself all its other powers, according to the particular order to which the man is ordained. And in view of Gordon's case it may not perhaps be idle to explain that these forms are not only verbally but really different. English Ordinations.

The former, 'Receive the Holy Ghost,' with what follows, together with laying on of hands, confers the general faculties and powers of priesthood, and as is generally said, imprints the character. The second, together with the delivery of the Bible, gives a man the right to offer public service to God and to exercise authority over the Christian people who are to be entrusted to his charge in his own parish or cure. The two commissions taken together include everything essential to the Christian priesthood, and, in our opinion, exhibit it more clearly than is done in the Sacramentaries and Pontificals. Nor indeed do we avoid the term *Sacerdos* and its correlatives either in the Latin edition of the '*Book of Common Prayer or of the Ministry of the Sacraments as administered in the Church*,' published in 1560 in the reign of Elizabeth, nor in other public documents written in Latin.[1]

That this was not done without intention appears from the fact that in our translations of the Bible published in the XVIth century the word ἱερεὺς is rendered by Priest (the word which is always used in the Anglican Ordinal, and very often in the Communion Office and elsewhere), while πρεσβύτερος is translated Elder.

When therefore in 1662 the addition 'for the office and work of a Bishop *or* Priest' was made, it would not

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XV. [1] In the *Articles of Religion* 1562, in the *Canons* of 1571 and elsewhere: See *Councils of Gt. Brit.* vol. iv. pp. 236, 263, 429. Similarly in the Greek translation of our Prayer Book (Cambridge 1665) Ἱερωσύνη and ἱερεὺς occur in the Ordinal, the Order for the Holy Communion, and elsewhere. In certain Latin versions Presbyter seems to be used in preference.

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seem to have been done in view of the Roman controversy, but in order to enlighten the minds of the Presbyterians, who were trying to find a ground for their opinions in our Prayer Book. Historians are well aware that at this period, when the king had been killed, his son driven into exile, and the Church Government upset, the Church of England's debate with the Presbyterians and other innovators was much more severe than it was with the Romans. These words then were not added to give liturgical completeness to the form. For the changes mentioned drew us further away from the Pontificals instead of bringing us nearer. The object of the addition therefore was to declare the difference in the orders. And at this period other similar additions were made by way of protest against the innovators, as for example the suffrages in the Litany against rebellion and schism, the prayer for the High Court of Parliament and for the establishment of religion and peace at home, and the Ember Week Collects.

That these facts should escape the Pope's notice is perhaps not strange; they only prove the difficulty in interpreting our Prayer Book that has arisen from the separation of our nationalities and churches.[2]

But the XVIth century form was not merely in itself sufficient but more than sufficient. For the collect *Almighty God, giver of all good things*, which beseeches God on behalf of those called 'to the office of the priesthood,' that they may faithfully serve Him in that office, was at that time part of the form, and used to be said by the Bishop immediately before the examination.[3] Now

XV. [2] See G. Burnet, *Hist. of Ref.* vol. ii. p. 144 (1680), and *Vindication of Ord. of Ch. of Eng.* p. 71 (1677); H. Prideaux, *Eccl. Tracts*, pp. 15, 36, 69–72, etc. (1687), ed. 2, 1715; cp. his letter in Cardwell, *Conferences*, pp. 387–8 n., ed. 3, Oxf. 1849.

XV. [3] It is worth while quoting this collect here, as used in 1550 and 1552, since such stress is laid at Rome upon the words 'to the office and work of a Presbyter or Priest.'

'Almighty God, giver of all good things, which by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with

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however, since the new words clearly express the same sense, it has been moved elsewhere and takes the place of the collect for the day.

That the Pope should also have been unaware of this change is no matter of wonder: but the fact is worthy of your attention. For we note that he shows some hesitation in this part of his letter, when he suggests that the form of 1662 ought perhaps to be considered sufficient if it had only been a century older (§ 7). He also seems to adopt the opinion of those theologians who believe that the form does not consist of one prayer or benediction, whether 'precative,' as they call it, or 'imperative,' but in the whole series of formulas which are bound together by a moral union. For he goes on to argue about the help which has been 'quite recently' (as he believes) sought for our case from the other prayers of the same Ordinal; although this appeal on our part is by no means recent, but was made in the XVIIth century when first the argument on the Roman side about the additional words was brought to our notice.[4] Nor do we suppose that the Pope disagrees with Cardinal John de Lugo in his teaching that the whole ordination service is a single action, and that it makes no difference if the matter and form are separated from one another (as is the case in the Pontifical), if what intervenes make up a moral whole.[5]

XVI. The argument, however, which the Pope appears to consider of chief importance and stability is not that

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the truth of thy doctrine, and innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name and profit of the Congregation; through the merits,' etc. This collect expresses shortly the idea of the 'blessing,' *Deus honorum omnium*. It is even thought by some that 'bonorum' (='of all good things') is a variant of 'honorum.'

XV. [4] See Burnet, *Vindication*, pp. 8, 71, who writes that the additional words are not essential to Ordination, but are merely explanations 'of what was clear enough by the other parts of these offices before'; and Prideaux, *Eccl. Tracts*, p. 117, who quotes the prayer *Almighty God* in full and argues from it. Bramhall had written similarly in 1658, *Works*, A. C. L. iii, pp. 162–9, Oxf. 1844.

XV. [5] *On the Sacraments in General*, disp. ii. sec. v. § 99, t. iii. pp. 293–4, Paris, 1892.

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which concerns the addition of any words to our form, but that which lays to our charge the removal of certain acts and prayers from the rest of the rite. His letter says (§ 7): 'For, to put aside other reasons which show these (prayers) to be insufficient for the purpose in the Anglican rite, let this argument suffice for all[1]: from them has been deliberately removed whatever sets forth the dignity and offices[2] of the priesthood in the Catholic rite. That form consequently cannot be considered apt or sufficient for the Sacrament which omits[3] what it ought essentially to signify.' And a little later he adds words which are in one way untrue and in another very likely to mislead the reader, and are unfair to our Fathers and ourselves:—'In the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the Sacerdotium,[4] and of the powers of consecrating and offering sacrifice, but every trace of these things . . . was deliberately removed and struck out' (§ 8). In another passage he speaks (with great ignorance of the facts, we regret to say) of 'that small[5] section of the Anglican body, formed in recent times, whose contention is that the said Ordinal can be understood and interpreted in a sound and orthodox sense.'

Next he declares that we deny or corrupt the Sacrament of Order, that we reject (viz. in the Ordinal) all idea of consecration and sacrifice, until at last the offices of Presbyter and Bishop are left 'mere names without the reality which Christ instituted.'

The answer to these harsh and inconsiderate words has already been partly made when we gave the warning that he who interprets the acts of our Church by mere conjecture and takes it upon himself to issue a new decree as to what is necessary in the form of Order, condemning our lawful bishops in their government of the Church in the

XVI. [1] *Latin* instar omnium.
XVI. [2] *Latin* officia. The English version inaccurately has 'office.'
XVI. [3] *Latin* reticet. XVI. [4] This word is left untranslated.
XVI. [5] *Latin* non ita magna.

XVIth century by a standard which they never knew, is entering on a slippery and dangerous path. The liberty of national Churches to reform their own rites may not thus be removed at the pleasure of Rome. For, as we shall show in part later, there is certainly no one 'catholic rite,' but even the forms approved by the Roman Church vary much from one another. English Ordinations.

The Pope says nothing, however, of the well-known intention of our Church set forth in the preface to the Ordinal, and nothing of the principle which our Fathers always set before themselves and which explains their acts without any adverse interpretation.

XVII. Now the intention of our Church, not merely of a newly formed party in it, is quite clearly set forth in the title and preface of the Ordinal. The title in 1552 ran 'The fourme and maner of makynge and consecratynge Bishoppes, Priestes and Deacons.' The preface immediately following begins thus:—'It is euident unto all men, diligently readinge holye Scripture and auncient aucthours, that from the Apostles tyme there hathe bene these ordres of Ministers in Christ's Church: Bishoppes, Priestes, and Deacons: which Offices were euermore had in suche reuerent estimacion, that no man by his own private aucthoritie might presume to execute any of them, except he were first called, tried, examined, and knowen to have such qualities as were requisite for the same; And also, by publique prayer, with imposicion of hands, approued, and admitted thereunto. And therefore, to the entent that these orders shoulde bee continued, and reuerentlye used and estemed, in this Church of England; it is requysite that no man (not beyng at thys presente Bisshope, Priest nor Deacon) shall execute anye of them, excepte he be called, tryed, examined and admitted, accordynge to the form hereafter folowinge.' Further on it is stated incidentally that 'euery man which is to be consecrated a Bishop shalbe fully thyrtie yeres of age.' And in the rite itself the 'consecration'

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of the Bishop is repeatedly mentioned. The succession and continuance of these offices from the Lord through the Apostles and the other ministers of the primitive Church is also clearly implied in the 'Eucharistical' prayers which precede the words *Receive the Holy Ghost.* Thus the intention of our Fathers was to keep and continue these offices which come down from the earliest times, and 'reverently to use and esteem them,' in the sense, of course, in which they were received from the Apostles and had been up to that time in use. This is a point on which the Pope is unduly silent.

XVIII. But all this and other things of the same kind are called by Pope Leo 'names without the reality instituted by Christ.' But, on the contrary, our Fathers' fundamental principle was to refer everything to the authority of the Lord, revealed in the Holy Scriptures. It was for this that they rescinded ceremonies composed and added by men, even including that best known one, common to the modern Latin and Eastern churches, though unknown to the ancient Roman church,[1] of holding a copy of the Gospels over the head of one about to be ordained Bishop during the utterance of the blessing and the laying on of hands.

Thus then our Fathers employed one matter in imprinting the character, viz., the laying on of hands, one matter in the commission to minister publicly and exercise powers over the flock entrusted to each, viz., the delivery of the Bible or Gospels. This last they probably borrowed from the office of inaugurating a new Bishop and similar

XVIII. [1] See *Apostol. Const.* viii. 4 and *Statutes of the Ancient Church*, can. 2, which appear to be of Gallican origin from the province of Arles, although they are sometimes published with the false title of the IVth Council of Carthage. That this rite was foreign to the Church of Rome is clearly testified by the writer of a book *On the divine offices* which is included in the works of our Alcuin and is perhaps of the XIth century. '(The rite) is not found in either authority whether old or new, nor in the Roman tradition' (ch. xxxvii., Migne's *P. L.* vol. 101, p. 1237; and so Amalarius, *On the offices of the Church*, ii. 14, *P. L.* 105, p. 1092). On its use in the consecration of a Pope, see Mabillon, *Ord.* ix. 5.

rites ; thus in the Pontifical the Gospels are still delivered to the Bishop after the ring is given. Other ceremonies of somewhat later date and imported into the ancient Roman Ordinal from sources for the most part foreign and especially Gallican, such as the delivery of the instruments and ornaments, the blessing and unction of hands and head, with the accompanying prayers, they cut out as they had a full right to do. The porrection of the instruments came, as is well known, from the formularies of minor orders and was unknown to any Pontifical before the XIth century, which appears to be the earliest date of its mention in writing. When it was reformed, the new formula 'Receive the power of offering sacrifice to God and of celebrating mass (or, as in the Roman Pontifical, masses) on behalf of both the quick and dead' was likewise dropped. The prayer for the blessing of the hands could be said or omitted at the discretion of the Bishop even before the XVIth century. The anointing is a Gallican and British custom, not Roman at all. Not only is it absent from the 'Leonine' and 'Gelasian' Sacramentaries, but also from Mabillon's VIIIth and IXth Ordines and those of S. Amand, which apparently represent the custom of the VIIIth and IXth centuries. English Ordinations.

Furthermore we find Pope Nicholas I. writing in the IXth century (874) to Rudolf of Bourges that in the Roman Church the hands neither of Priests nor Deacons are anointed with chrism.[2] The first writer who mentions anything of the kind is Gildas the Briton.[3] The same may be said of the anointing of the head, which clearly came, in company with much else, from an imitation of the consecration of Aaron, and makes its first appearance

XVIII. [2] Migne, *P. L.* vol. 119, p. 884, where the letter is numbered 66. Cf. also Martenne *On the ancient rites of the Church*, bk. 1, c. viii. art. ix. §§ 9 and 14. This reply of Nicolas, beginning 'Praeterea sciscitaris,' is inserted in Gratian's *Decree*, *dist.* xxiii. c. 12.

XVIII. [3] *Letter*, § 106, p. 111 (Stevenson's edition, 1838). He mentions 'the blessing by which the hands of Priests or Ministers are dedicated' (initiantur). The anointing of the hands of Presbyters and Deacons is ordered in Anglican Sacramentaries of the Xth and XIth centuries.

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in the IXth and Xth centuries outside Rome,[4] as may be gathered from Amalarius (*On the Offices of the Church*, bk. ii. 14) and our own Pontificals.

There remains to be mentioned the Gallican Benediction *Deus sanctificationum omnium auctor*, which was added superfluously to the Roman Benediction (cap. XII.), and was rejected like the rest by our Fathers. This prayer, which is manifestly corrupted by interpolation as it stands in the Roman Pontifical, seemed to favour the doctrine of transubstantiation, rejected by us, and is in itself scarcely intelligible, so that it was singularly inappropriate to a liturgy to be said in the vulgar tongue for the edification of our own people. And yet this very prayer, whatever it may imply, teaches nothing about the power to offer sacrifice.

XIX. What wonder then if our Fathers, wishing to return to the simplicity of the Gospel, eliminated these prayers from a liturgy which was to be read publicly in a modern language? And herein they followed a course which was certainly opposed to that pursued by the Romans. For the Romans, starting from an almost Gospel simplicity, have relieved the austerity of their rites with Gallican embellishments, and have gradually, as time went on, added ceremonies borrowed from the Old Testament in order to emphasize the distinction between people and Priests more and more. That these ceremonies are 'contemptible and harmful,' or that they are useless at their proper place and time, we do by no means assert —we declare only that they are not necessary. Thus in the XVIth century when our Fathers drew up a liturgy at once for the use of the people and the clergy they went back almost to the Roman starting-point. For both sides alike, their holy Fathers, and ours, whom they call

XVIII. [4] Cp. Council of Trent, *Sess.* xxiii. *On the Sacrament of Order, can.* v, which, though it apparently admits that unction is not requisite in Ordination, anathematizes those who shall say that this and other ceremonies of Order are 'contemptible and harmful.'

innovators, followed the same most sure leaders, the Lord and His Apostles. Now however, the example of the modern Church of Rome, which is entirely taken up with the offering of sacrifice, is held up to us as the only model for our imitation. And this is done so eagerly by the Pope that he does not hesitate to write that 'whatever sets forth the dignity and offices [1] of the priesthood' has been 'deliberately removed' from the prayers of our Ordinal. English Ordinations.

But we confidently assert that our Ordinal, particularly in this last point, is superior to the Roman Pontifical in various ways, inasmuch as it expresses more clearly and faithfully those things which by Christ's institution belong to the nature of the priesthood (§ 9) and the effect of the Catholic rites used in the Universal Church. And this, in our opinion, can be shown by a comparison of the Pontifical with the Ordinal.

The Roman formulary begins with a presentation made by the Archdeacon and a double address from the Bishop, first to the clergy and people, and then to the candidates for ordination—for there is no public examination in the ordination of a presbyter. Then follows the laying-on of the Bishop's hands, and then those of the assistant presbyters, performed without any words; in regard to which obscure rite we have quoted the opinion of Cardinal de Lugo (chap. xv.). Then the three ancient prayers are said, the two short collects, and the longer Benediction (chap. xii.) which is now said by the Bishop 'with his hands extended in front of his breast.' This prayer, which is the 'Consecration' in ancient books, is considered by weighty authorities,[2] since the time of Morinus, to be the true 'form' of Roman ordination, and doubtless was in old days joined with laying on of hands. Now however, 'extension of hands' is substituted for

XIX. [1] The English Version has 'office.'

XIX. [2] See Martenne, *Anc. Rites of the Church*, book i. ch. viii. art. 9, § 18, tom. 2, p. 320, Rouen, 1700, and Gasparri, *Canonical Treatise on Ordination*, § 1059, Paris, 1893.

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laying on of hands, as is the case in Confirmation (chap. x.), while even that gesture is not considered necessary. At any rate, if the old Roman ordinations are valid, directly this prayer has been said the ordination of presbyters is complete in that church even at the present day. For any 'form' which has once sufficed for any Sacrament of the Church, and is retained still unaltered and complete, must be supposed to be retained with the same intent as before; nor can it be asserted without a sort of sacrilege that it has lost its virtue, because other things have been silently added after it. In any case the intention of the more recent part of the Roman formulary cannot have been to empty the more ancient part of its proper force; but its object may not improperly be supposed to have been as follows, first that the priests already ordained should be prepared by various rites and ceremonies for the offering of the sacrifice, secondly that they should receive the power to offer it in explicit terms, thirdly that they should begin to exercise the right of the priesthood in the celebration of the Mass, lastly that they should be publicly invested with another priestly power, that of remitting sins. Which opinion is confirmed by the language of the old Pontificals, as for example in the Sarum Pontifical we read 'Bless and sanctify these hands *of thy priests*.' All therefore that follows after that ancient 'form,' just like our words added in 1662, is simply not necessary. For those powers above specified can be conveyed either implicitly and by usage, as was the method in ancient times, or at once and explicitly; but the method of conveyance has no relation to the efficacy of ordination.

Our Fathers then, having partly perceived these points, and seeing that the scholastic doctrine concerning the transubstantiation of the bread and wine and the more recent doctrine of the repetition (as was believed) of the sacrifice of the cross in the Mass, were connected by popular feeling with certain of the ceremonies and prayers that followed, asked themselves in what way the whole rite of ordination might not only be brought to greater solidity and purity,

but might become more perfect and more noble. And inasmuch as at that time there was nothing known for certain as to the antiquity of the first prayers, but the opinions of learned men assigned all efficacy to the 'imperative' forms, they turned their attention to the latter rather than to the former. English Ordinations.

With this object therefore in view they first aimed at simplicity, and concentrated the parts of the whole rite as it were on one prominent point, so that no one could doubt at what moment the grace and power of the priesthood was given. For such is the force of simplicity that it lifts men's minds towards divine things more than a long series of ceremonies united by however good a meaning. Therefore having placed in the forefront the prayers which declared both the office of the priesthood and its succession from the ministry of the Apostles, they joined the laying on of hands with our Lord's own words. And in this matter they intentionally[3] followed the example of the Apostolic Church, which first 'fell to prayer' and then laid on hands and sent forth its ministers, not that of the Roman Church, which uses laying on of hands before the prayers. Secondly when they considered in their own minds the various offices of the priesthood they saw that the Pontifical in common use was defective in two particulars. For whereas the following offices were recounted in the Bishop's address:—'It is the duty of a priest to offer, to bless, to preside, to preach and to baptize' and the like, and mention was made in the old 'form' for the presbyterate 'of the account which they are to give of the stewardship entrusted to them,' nevertheless in the other forms nothing was said except about offering sacrifice and remitting sins, and the forms conveying these powers were separated some distance from one another. Again too they saw that the duties of the pastoral office had but little place in the Pontifical,

XIX. [3] See the Archbishop's address to the people in the consecration of a Bishop, and Acts xiii. 3; cp. vi. 6 and xiv. 22.

English Ordinations.

although the Gospel speaks out fully upon them. For this reason then they especially set before our Priests the pastoral office, which is particularly that of Messenger, Watchman and Steward of the Lord, in that noble address which the Bishop has to deliver, and in the very serious examination which follows: in words which must be read and weighed and compared with the holy Scriptures, or it is impossible really to know the worth of our Ordinal. On the other hand, as regards the sacraments, in their revision of the 'imperative' forms, they gave the first place to our Lord's own words, not merely out of reverence, but because those words were then commonly believed to be the necessary 'form.' Then they entrusted to our Priests all 'the mysteries of the sacraments anciently instituted' (to use the words of our old Sacramentary, see chap. XII.[4]), and did not exalt one aspect of one of them and neglect the others. Lastly they placed in juxtaposition the form which imprints the character and the form which confers jurisdiction.

And in these and similar matters, which it would take long to recount, they followed without doubt the example of our Lord and His Apostles. For the Lord is not only recorded to have said 'Do this in remembrance of me,' and 'Go therefore and teach all nations baptizing them' —in order to teach the due ministry of the Sacraments, but many things and those most worthy of attention about the pastoral office, both His own, as the good Shepherd, and that of His disciples, who instructed by His example ought to lay down their lives for the brethren. (Cp. S. John x. 11–18, and 1 Ep. iii. 16.) Many things too did He deliver in the Gospel about the preaching of the Word, the stewardship entrusted to His chosen servants, the mission of His Apostles and His disciples in His stead, the conversion of sinners and remission of offences in the Church, mutual service to one another, and much else of the same kind. This then was the manner in which it pleased the divine Wisdom especially to instruct His messengers, watchmen, and stewards, in order that they

might bear witness to the world after His departure and duly prepare a holy people until He should come again. And as the Lord had done, so did the Apostles. S. Peter is a witness to this, when as a Fellow-elder he exhorts the elders, that is the Presbyters and Bishops, to 'feed the flock of God which is among you,' and promises them that 'when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away' (1 Pet. v. 1–4). S. Paul is a witness, when he admonishes the Presbyters and Bishops of Ephesus with his own lips (Acts xx. 18–35), and instructs them in an Epistle of extraordinary spiritual power (Eph. iv. 11–13). A witness too is Pope S. Gregory, to whom the whole English race now scattered over the face of the earth owes so much, who in his book 'On the pastoral care' has much to say on these matters and on the personal life of pastors, but is almost or entirely silent on the offering of sacrifice. His book too was held in such high honour that it was delivered to Bishops in the IXth century, together with the book of the canons, at the time of their ordination, when they were further exhorted to frame their lives according to its teaching.[4] English Ordinations.

S. Peter also himself, who commends the pastoral office so urgently to the Presbyters, exhorts the whole people, in the earlier part of the same Epistle, about offering, as a holy priesthood, spiritual sacrifices to God. This shews that the former office is more peculiar to Presbyters, seeing that it represents the attitude of God towards men (Ps. xxiii. [xxii.], Isaiah xl. 10, 11, Jerem. xxiii. 1–4, Ezek. xxxiv. 11–31), while the latter is shared in some measure with the people. For the Priest, to whom the dispensing of the Sacraments and especially the consecration of the Eucharist is entrusted, must always do the service of the altar with the people standing by and sharing it with him.[5]

XIX. [4] This is proved by Hincmar in the preface to his *Book of the LV. Chapters;* Migne, *P. L.* vol. 126, p. 292.

XIX. [5] This is evident from the Greek Liturgies and the Roman Missal, where nearly everything is said in the plural number. Cp. *e. g.* the *Order of the Mass:*

English Ordinations.

Thus the prophecy of Malachi (i. 11) is fulfilled, and the name of God is great among the Gentiles through the pure offering of the Church.

We therefore, taking our stand on Holy Scripture, make reply that in the ordering of Priests we do duly lay down and set forth the stewardship and ministry of the word and Sacraments, the power of remitting and retaining sins, and other functions of the pastoral office, and that in these we do sum up and rehearse all other functions. Indeed the Pope himself is a witness to this, who especially derives the honour of the Pontifical tiara from Christ's triple commendation of His flock to the penitent S. Peter. Why then does he suppose that, which he holds so honourable in his own case, to contribute nothing to the dignity and offices of the priesthood in the case of Anglican Priests?

XX. Finally, we would have our revered brother in Christ beware lest in expressing this judgment he do injustice not only to us but to other Christians also, and among them to his own predecessors, who surely enjoyed in an equal measure with himself the gift of the Holy Spirit.

For he seems to condemn the Orientals, in company with ourselves, on account of defective intention, who in the '*Orthodox Confession*' issued about 1640 name only two functions of a sacramental priesthood, that is to say

'Pray, brethren, that my sacrifice and yours may be made acceptable in the sight of God the Father Almighty;' and in the *Canon*, 'Remember, Lord, Thy servants and handmaids N. and N. and all here present . . . [for whom we offer unto Thee, or] who offer unto Thee, this sacrifice of praise,' and later: 'This oblation of us Thy servants, and also of all Thy family,' etc. On this point see *e. g.* S. Peter Damian in his book, *The Lord be with you*, in ch. viii. on the words 'for whom we offer unto Thee.' 'It is clearly shewn that this sacrifice of praise, although it seems to be specially offered by a single Priest, is really offered by all the faithful, women as well as men; for those things which he touches with his hands in offering them to God, are committed to God by the deep inward devotion of the whole multitude'; and on 'This oblation.' 'From these words it is more clear than daylight that the sacrifice which is laid upon the sacred altars by the Priest, is generally offered by the whole family of God.'

that of absolving sins and of preaching; who in the '*Longer Russian Catechism*' (Moscow, 1839) teach nothing about the sacrifice of the Body and Blood of Christ, and mention among the offices which pertain to Order only those of ministering the Sacraments and feeding the flock. Further it thus speaks of the three Orders: 'The Deacon serves at the Sacraments; the Priest hallows the Sacraments, in dependence on the Bishop; the Bishop not only hallows the Sacraments himself, but has the power also to impart to others by the laying on of his hands the gift and grace to hallow them.' The Eastern Church is assuredly at one with us in teaching that the ministry of more than one mystery describes the character of the priesthood better than the offering of a single sacrifice. English Ordinations.

This indeed appears in the form used in the Greek Church to-day in the prayer beginning *O God who art great in power*:—'Fill this man, whom Thou hast chosen to attain the rank of Presbyter, with the gift of Thy Holy Spirit, that he may be worthy blamelessly to assist at Thy Sanctuary, to preach the Gospel of Thy Kingdom, to minister the Word of Thy Truth, to offer Thee spiritual gifts and sacrifices, to renew Thy people by the laver of regeneration,' etc. (Habert, *Greek Pontifical*, p. 314, ed. 1643).

But let the Romans consider now not once or twice what judgment they will pronounce upon their own Fathers, whose ordinations we have described above. For if the Pope shall by a new decree declare our Fathers of two hundred and fifty years ago wrongly ordained, there is nothing to hinder the inevitable sentence that by the same law all who have been similarly ordained have received no orders. And if our Fathers, who used in 1550 and 1552 forms which as he says are null, were altogether unable to reform them in 1662, his own Fathers come under the self-same law. And if Hippolytus and Victor and Leo and Gelasius and Gregory have some of them said too little in their rites about the priesthood and the high priesthood, and nothing about the power of offering the sacrifice of the

English Ordinations.

Body and Blood of Christ, the Church of Rome herself has an invalid priesthood, and the reformers of the Sacramentaries, no matter what their names, could do nothing to remedy her rites. 'For as the Hierarchy (to use the Pope's words) had become extinct on account of the nullity of the form, there remained no power of ordaining.' And if the Ordinal 'was wholly insufficient to confer Orders, it was impossible that in the course of time it could become sufficient, since no change has taken place.[1] In vain those who from the [VIth and XIth centuries] have attempted to hold some kind of sacrifice or of priesthood [and power of remitting and retaining sins], have made some additions to the Ordinal.' Thus in overthrowing our orders, he overthrows all his own, and pronounces sentence on his own Church. Eugenius IVth indeed brought his Church into great peril of nullity when he taught a new matter and a new form of Order and left the real without a word. For no one knows how many ordinations may have been made, according to his teaching, without any laying on of hands or appropriate form. Pope Leo demands a form unknown to previous Bishops of Rome, and an intention which is defective in the catechisms of the Oriental Church.

To conclude, since all this has been laid before us in the name of peace and unity, we wish it to be known to all men that we are at least equally zealous in our devotion to peace and unity in the Church. We acknowledge that the things which our brother Pope Leo XIIIth has written from time to time in other letters are sometimes very true and always written with a good will. For the difference and debate between us and him arises from a diverse interpretation of the self-same Gospel, which we all believe and honour as the only true one. We also gladly declare

XX. [1] [The English of this and the following sentence seems hardly to represent the Latin. 'Quum tale ipsum permanserit' might rather be translated 'since it [*i. e.* the Ordinal] remained such as it was.' The following sentence might be rendered:—'And they laboured in vain who from the times of Charles Ist onwards attempted to introduce (admittere) something of sacrifice and priesthood by making some additions to the Ordinal.']

that there is much in his own person that is worthy of love and reverence. But that error, which is inveterate in the Roman communion, of substituting the visible head for the invisible Christ, will rob his good words of any fruit of peace. Join with us then, we entreat you, most reverend brethren, in weighing patiently what Christ intended when He established the ministry of His Gospel. When this has been done, more will follow as God wills in His own good time. English Ordinations.

God grant that, even from this controversy, may grow fuller knowledge of the truth, greater patience, and a broader desire for peace, in the Church of Christ the Saviour of the world!

F. CANTUAR :
WILLELM : EBOR :

Dated on Friday the 19th day of February A.D. 1897.

APPENDIX

THE CASE OF JOHN GORDON

John Gordon, whose case we discussed briefly in Chapter VII., was consecrated Bp. of Galloway in the south of Scotland in Glasgow Cathedral in 1688. He followed King James II. into exile, was afterwards received into the Roman Church, and was baptized afresh conditionally. He took in addition to his own Christian name that of Clement, who was then Pope. Gordon, as is well known, asked Clement in a petition or memorial, which is still extant,[1] that he might take orders according to the Roman rite. There is no need to go through all the arguments of his petition. It is

App. [1] See Le Quien, *Nullity*, etc. vol. ii. App. pp. lxix–lxxv, Paris, 1725, to which the Decree of the Holy Office is appended. Cp. E. E. Estcourt, *The question of Anglican Ordinations discussed* (Lond. 1873), App. xxxvi. pp. cxv foll., who also printed a different Statement of the case and another form of the Decree that follows with some care. The royal charter for the consecration is dated 4th Feb. 1688 (subsequent to the election), and sealed 4th Sept.; the Statement gives 19th Sept. as the date of the consecration.

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enough to say that they are very far remote from the truth. Their basis is the fable about Archbishop Parker's consecration. Concerning the matter, form, and intention he writes: 'They use no matter, unless it be the delivery of the Bible, nor any lawful form: indeed they have cast aside the Catholics' form and changed it into this: "Receive the power of preaching the word of God, and of ministering His holy Sacraments," which is essentially different from the orthodox forms. And what intention can they possibly conceive who deny that Christ or the early Church instituted any unbloody sacrifice?' He takes no account of the truer matter and form employed among us, namely, the laying on of hands and the words 'Receive the Holy Ghost,' and all that then as now preceded and followed them. We do not know what prompted Gordon to commit this great fault.

It was then on this petition, which only touched the form of the ordination of presbyters, that Clement XIth judged the case: and those, who had only known the history from the book of Michel Le Quien, naturally believed that he had simply judged according to Gordon's views. But the fact was really different, as is clear from the Statement prefixed to the decree, which Estcourt printed as late as the year 1873, and which has been strangely overlooked in this controversy, and from the letter of Pope Leo XIIIth, who writes:—'And in order that the judgment concerning this form might be more certain and complete, precaution was taken that a copy of the Anglican Ordinal should be submitted to examination.' The Statement, after first reciting the date of the consecration and similar facts, proceeds:—'The action was performed generally (fere) as follows. *First*, prayers were said according to the Anglican Liturgy. *Secondly*, a sermon was delivered to the people about the dignity and office of a Bishop. *Thirdly*, the said John knelt down and all the aforesaid pseudo-bishops laid their hands on his head and shoulders, saying, *Take the Holy Ghost, and remember that thou stir up the grace which is in thee by imposition of hands: for we have not received the spirit of fear, but of power and love and of soberness.* *Fourthly*, after a few short prayers by way of thanksgiving, the action was terminated.' Then follows the form of Decree which, in its earlier part, differs considerably from that supplied by Le Quien, though it does not contradict it. The copy of the Statement and Decree given in Estcourt's book issued from the holy Office 2nd April 1852, and is witnessed by Angelo Argenti, notary of the said Office, so that it may be held to be a genuine document.

The judicious reader will note *first*, that the form of episcopal consecration alone is quoted here, though Gordon in his petition only referred (however untruly) to the form used in the ordination of presbyters. Hence a question at once arises, whether the holy Office accepted Gordon's assertions on that subject as true, or not? If it believed them true, its judgment based on such a falsehood is worthless: if it believed them false, why did it not make more accurate statements about that form? *Secondly*, he will observe that the form here quoted is not that which was used, at least in England, in 1688, but the earlier one of 1550 and 1552. For it

does not contain the words added in 1662—*for the Office and Work of a Bishop in the Church of God, now committed unto thee*, etc.; and the words are said to be uttered by all the consecrators. Further the form was compared so carelessly that *grace* was substituted for *grace of God* and *we have not received* for *God hath not given us* (2 Tim. i. 7, as in S. Jerome's version). *Thirdly*, the description of what took place agrees in fact neither with the earlier books nor with the later. For laying on of hands on the 'shoulders' is nowhere ordered in our Ordinals; and many things, like the presentation, the examination, the hymn *Veni Creator*, are passed over in silence. But what is said under the fourth head in the Statement is simply untrue. For after the words *Take* (or *Receive*) *the Holy Ghost*, etc., follows the delivery of the holy Bible, with the second imperative form, *Give heed unto reading exhortation and doctrine*, etc. Then the Lord's Supper is celebrated, and lastly, in 1550 and 1552 there followed a single collect (*Most merciful Father, we beseech thee to send down upon this thy servant*), to which a second (*Prevent us, O Lord*) was added in 1662, together with the blessing (*The peace of God which passeth*). The 'few short prayers by way of thanksgiving' do not occur at all. Further, the sermon is not ordered in the books of 1550 and 1552, but first appears in the Ordinal of 1662, though it is probable that one was delivered. This comparison then of the Anglican Ordinal, whatever book was used, at least as far as it can be judged by the Statement, was most careless, and perhaps did not extend to the ordination of presbyters. Certainly, whatever the reasons may have been, it says nothing about it. Lastly, we do not know what to say about the omission to mention the fact of the delivery of the Bible in the consecration of a Bishop. The words 'was performed *generally* as follows' seem to point to a carelessness, which must be called culpable considering the seriousness of the case.

So far we have drawn our information from documents already known. But the Pope now adds, from the secret archives, it would seem, of the holy Office, something which was unknown to us before: 'in the delivery of the decision this reason (*i. e.* the Consecration of Parker) was altogether set aside, as documents of incontestable authenticity prove,' and immediately afterwards, 'nor was weight given to any other reason than the defect of form and intention.' What, we ask, are these 'documents of incontestable authenticity,' what defects of form and intention, and if any, of what kind, do they record? Are they defects in the consecration of a Bishop? or perhaps in the ordination of presbyters? or in both? These points are of the greatest importance if the matter is to be fairly judged. The Pope it is true argues that this judgment of Clement 'was in no wise determined by the omission of the tradition of the instruments,' and adds the reason that 'in such a case, according to established custom the direction would have been to repeat the Ordination conditionally.' This argument is both in itself weak, and also seems to prove that the documents in question really say nothing about the kind of defect, since it is only conjecturally inferred. We may further ask, whether the custom was really then established. For the cases cited of the years 1604 and

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1696 do not concern the omission of the ceremony, but the delegation of presbyters by the ordaining bishop to deliver the instruments (Le Quien, ii. pp. 338–394). Again in 1708, when a certain Capuchin happened to get ordained with the porrection of the paten but without the Host on it, the Congregation of the Council decreed that the whole ordination must be conditionally repeated, as though it were settling some new point.[2] In this year there was no question of the omission of the whole ceremony but only of a part of it.

The question of the omission of the entire ceremony was apparently raised afterwards, 'when one that was to be ordained Priest, although he had received all the customary impositions of hands by the Bishop, yet failed to go forward to where the Bishop stood holding out to him the usual instruments of the Paten with the Host, and of the Chalice with the Wine, because his mind was wandering.' For Benedict XIVth, in his book *On the Diocesan Synod* first published at Rome in 1748, writes that 'Before we put the last touches to this book, this question was debated in the sacred Congregation of the Council' (Bk. viii. ch. x.). He does not mention the year, but it must have been a considerable time after Gordon's case; and even then the question did not arise from a deliberate, but from a casual, omission of the ceremony.

If then about 1740 the Congregation of the Council could debate upon the repetition of ordination on this account, and decide not without long deliberation, it would seem, that it was to be repeated 'conditionally,' the custom was scarcely an established one in 1704.

But the Statement and Decree of the holy Office, at any rate according to the interpretation put forth by the Pope, can scarcely be reconciled with another document, which is said to have issued from that body eight or nine days before,[3] of which the significant part was printed as No. 1170

App. [2] See P. Gasparri, *Canonical Treatise on Ordination*, sec. 1084 (vol. ii. p. 261, Paris, 1894). A similar case of another Capuchin, a subdeacon, was settled by the same Congregation 10th Jan. 1711: See *Treasury of Resolutions*, vol. ix. pt. 2, p. 165.

App. [3] See for the Abyssinian rite at that time Job Ludolf's *Commentary* on his *Hist. of Æthiopia*, pp. 323–8, Frankf. o. M. 1691. The question raised as to these ordinations and the reply of 'the Consultors of the supreme Inquisition' were first made public, as far as we know, in the time of Benedict XIVth, by Filippo da Carbognano (1707–1762), a Franciscan, Professor at the Roman College of the Propaganda, in his *Appendices* to Paul G. Antoine's *Universal Moral Theology*, which were published at Rome, in 1752 (p. 677 foll.), and often elsewhere, *e. g.* Venice, 1778 (III. i, p. 172), Turin, 1789 (v. p. 501 sq.), Avignon, 1818 (v. p. 409). What Gasparri writes (in his *Canonical Treatise on Ordination*, No. 1057, Paris, 1893) about the Appendices to Concina's *Moral Theology* is not clear to us. On the Abyssinian case see E. E. Estcourt, *The question of Anglican Ordinations discussed* (London, 1873), Appendices xxxiii., xxxiv. and xxxv., where the formulas of the Coptic and Abyssinian ordinations, the resolutions of the holy Office of the years 1704 and 1860, and the letter (24th Nov. 1857) of Louis P. J. Bel, Bishop of S. Agata de' Goti and Vicar Apostolic of Abyssinia, are printed. See also P.

in the *Collectanea* of the Propaganda in 1893. We refer to the reply about the ordinations of the Monophysite Abyssinians[4] in which approval is plainly given to some very careless ordinations of presbyters, effected only by a touch of hand and the word *Receive the Holy Ghost*, with no other matter or form whatever, except perhaps what is contained in a prayer which is entirely silent about the priesthood. English Ordinations.

We see that this document is now called by some 'the mere votum of of a consultor,' and is as far as possible repudiated. But it is plain that some such answer was given at that date; for we read in the reply of the holy Office of 1860, 'Let the answer of this Congregation of the Supreme Inquisition, given Wednesday, 9th April, 1704, be made (to the question).' Then follows the answer published by Roman theologians, which is now repudiated. And Cardinal Patrizi, secretary of this Congregation, minimized the force of this document to the best of his power in 1875, using the words of P. Franzelin (afterwards Cardinal), though not publishing all he wrote.

If this reply then is true and genuine, we may ask whether the holy Office did approve of our form for ordination of presbyters, and only disapprove that for the consecration of a Bishop? We are quite ignorant: but it is not wholly incredible.[5]

If it is false and forged, where on earth has the true one vanished? and why has the false so long and so publicly taken its place? And who hereafter can believe that the holy Office is an adequate witness in such a controversy, or even on the character of its own documents?

Gasparri, *Canonical Treatise on Ordination*, sec. 1057–8, who adds the letter written by Cardinal Patrizi, Secretary of the Congregation of the holy Office, to Cardinal Manning, dated 30th April 1875. Cp. also *Revue Anglo-Romaine*, tom. i. pp. 369–375 (1896), from which we quote the *Collectanea*, and A. Boudinhon in *Le Canoniste Contemporain*, t. xx. pp. 5–10, Paris, 1897, who adds some things lately published at Rome. F. da Carbognano dates the reply Thursday, 10th April, and is followed by Manning, and Patrizi makes no objection. The reply of 1860 and the *Collectanea* mention 9th April.

App. [4] We add here the Abyssinian form of ordaining a presbyter published by Ludolf in 1691, *Commentary on Hist. Æth.* p. 328:—

'My God, Father of our Lord and Saviour Jesus Christ, regard this thy servant, and bestow on him the spirit of grace and the counsel of holiness, that he may be able to rule thy people in integrity of heart; as thou regardedst thy chosen people, and commandedst Moses to elect elders, whom thou filledst with the same spirit with which thou endowedst thy servant and thy attendant Moses. And now, my Lord, give to this thy servant the grace which never fails, continuing to us the grace of thy spirit, and our sufficient portion; filling our heart with thy religion, that we may adore thee in sincerity. Through, etc.'

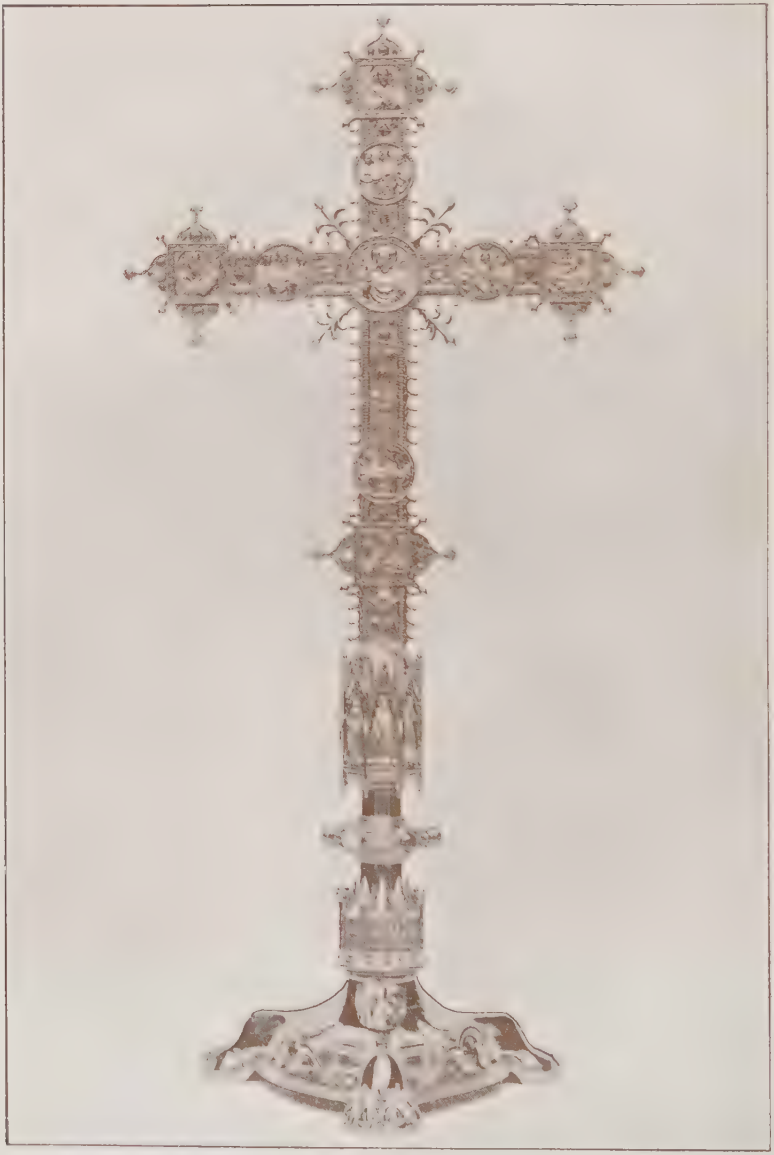
The form given by Bp. Bel (Estcourt, p. cxiii) differs very little.

App. [5] Gasparri believes that Paul the IVth approved our ordinations as regards presbyters and deacons: *On the value of English Ordinations*, pp. 14, 15, 45, Paris, 1895. Cp. above p. 13.

English Ordinations.

For these reasons we may justly say that the darkness in which the holy Office is enveloped is insufficiently dispersed by the Pope's letter. The documents are preserved in the keeping of the holy Office and ought to be published if the interest of historical truth is to be consulted. As things stand, however, every one must judge that the case of Gordon is an insecure and unstable foundation for any one to rely upon who wishes to prove our orders null on account of the practice of the Roman Court.

Declarations



Hier. III]

Declarations

* Declaration Touching the Doctrine of the Eucharist

A.D. 1867

To His Grace Charles Thomas, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, etc.

Declaration on the Eucharist.

'Whereas, at this present time, imputations of disloyalty to the Church of England are current, to the discredit of those who have been, some of them for many years, inculcating and defending the doctrines of the Real Objective Presence, of the Eucharistic Sacrifice, and of the Adoration of Christ in the Blessed Sacrament; And whereas, by reason of these imputations, the minds of many are troubled; We therefore, the undersigned, exercising the office of the priesthood within the Church of England, beg respectfully to state to your Grace, and through your Grace to our Right Reverend Fathers in God the Bishops of your Province, and to the Church at large, what we believe to be the mind of our Lord, touching the said doctrines, as expressed in Holy Scripture, and as received by the Church of England in conformity with the teaching of the Catholic Church in those ages to which the Church of England directs us as "most pure and uncorrupt," and of "the old godly doctors," to whom she has in many ways referred us—declaring hereby both what we repudiate, and what we believe, touching the said doctrines.

'(1) We repudiate the opinion of a "corporal Presence of Christ's natural Flesh and Blood," that is to say, of the Presence of his Body and Blood as they "are in heaven"; and the conception of the mode of his Presence which

Declaration on the Eucharist.

implies the physical change of the natural substances of the bread and wine, commonly called "Transubstantiation."

'We believe that in the Holy Eucharist, by virtue of the Consecration, through the power of the Holy Ghost, the Body and Blood of our Saviour Christ, "the inward part, or thing signified," are present really and truly, but spiritually and ineffably, under "the outward visible part or sign," or "form of bread and wine."

'(2) We repudiate the notion of any fresh sacrifice, or any view of the Eucharistic Sacrificial Offering as of something apart from the One All-sufficient Sacrifice and Oblation on the Cross, which alone "is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual," and which alone is "meritorious."

'We believe that, as in heaven, Christ, our Great High Priest, ever offers himself before the eternal Father, pleading by his Presence, his sacrifice of himself once offered on the Cross; so on earth, in the Holy Eucharist, that same Body, once for all sacrificed for us, and that same Blood, once for all shed for us, sacramentally present, are offered and pleaded before the Father by the priest, as our Lord ordained to be done in remembrance of himself, when He instituted the blessed Sacrament of his Body and Blood.

'(3) We repudiate all "adoration" of the "sacramental bread and wine," which would be "idolatry"; regarding them with the reverence due to them because of their sacramental relation to the Body and Blood of our Lord; we repudiate also all adoration of "a corporal Presence of Christ's natural Flesh and Blood," that is to say, of the presence of his Body and Blood as "they are in heaven."

'We believe that Christ himself, really and truly, but spiritually and ineffably, present in the Sacrament, is therein to be adored.

'Furthermore, in so far as any of the undersigned, repudiating and believing as hereinbefore stated, have used in whatever degree, a ritual [ceremonial] beyond what had

become common in our churches, we desire to state that we have done so, not as wishing to introduce a system of worship foreign to the Church of England, but as believing that, in so doing, we act in harmony with the principles and law of the Church of England, and as using that liberty which has, in such matters, been always allowed to her clergy and her people; having at heart the promotion of the glory of God in the due and reverent celebration of the Holy Eucharist, as the central act of Divine worship. Declaration on the Eucharist.

'In making the above statement, we expressly desire to guard ourselves against being supposed to put it forth as any new exposition of the Faith; nor do we seek to elicit from your Grace, or from our Right Reverend Fathers in God the Bishops of your province, any declaration in regard to the subjects upon which we have here stated our belief; we wish only thus publicly to make known this our profession of faith, for the quieting of the minds of others, and for the satisfaction of our own consciences.'

Butler, W., Vicar of Wantage.
Carter, T. T., Rector of Clewer.
Chamberlain, T., Vicar of St. Thomas the Martyr, Oxford.
Chambers, J. C., Perpetual Curate of St. Mary's, Crown Street, Soho.
Courtenay, C. L., Vicar of Bovey Tracey.
Denison, G. A., Vicar of East Brent, Archdeacon of Taunton.
Grueber, C. S., Incumbent of St. James the Less, Hambridge.
Liddell, R., Perpetual Curate of St. Paul's, Knightsbridge.
Liddon, H. P., Student of Christ Church, Prebendary of Salisbury.
Littledale, R. F., LL.D., D.C.L., Priest of the Diocese of London
Mackonochie, A. H., Perpetual Curate of St. Alban's, Holborn.
Mayow, W. H., Perpetual Curate of St. Mary's, West Brompton.
Medd, P. G., Fellow and Tutor of University College, and Curate of St. John Baptist, Oxford.
Murray, F. H., Rector of Chiselhurst.
Perry, T. W., Assistant Curate of St. Michael and all Angels, Brighton.
Pusey, E. B., D.D., Professor of Hebrew, Canon of Christ Church.
Richards, W. U., Incumbent of All Saints, Margaret Street.
Skinner, J., Vicar of Newlands, Great Malvern.
Ward, W. P., Rector of Compton Valence.
White, J. C., Perpetual Curate of St. Barnabas, Pimlico.
Williams, J., Senior Fellow of King's College, Cambridge.

* Declaration on Confession

A.D. 1873

Declaration on Confession.

'(1) We believe and profess, that Almighty God has promised forgiveness of sins, through the precious Blood of Jesus Christ, to all who turn to him, with true sorrow for sin, out of unfeigned and sincere love to him, with full purpose of amendment of life, and lively faith in Jesus Christ.

'(2) We also believe and profess, that our Lord Jesus Christ has instituted in his Church a special means for the remission of sin after Baptism, and for the relief of consciences, which special means the Church of England retains and administers as part of her Catholic heritage.

'(3) We affirm that—to use the language of the Homilies—"Absolution hath the promise of forgiveness of sin" [Homily 'of Common Prayer and Sacraments'], although "by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands," and "therefore," as it is said, "Absolution is no such Sacrament as Baptism and the Communion are" [Homily 'of Common Prayer and Sacraments'].

'We cannot admit, that the Church of England in Art. xxv. condemns the ministry of Absolution any more than she condemns the rites of Confirmation and Ordination, which she solemnly administers. We believe that God through Absolution confers an inward spiritual grace and his assurance of forgiveness on those who receive it with faith and repentance, as in Confirmation and Ordination He confers grace on those who rightly receive the same.

'(4) In our Ordination, as priests of the Church of England, the words of our Lord to His Apostles—"Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye

retain, they are retained"—were applied to us individually. Thus it appears, that the Church of England considers this commission to be, not a temporary endowment of the Apostles, but a gift lasting to the end of time. It was said to each of us, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands," and then followed the words, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained" ['The Form and Manner of Ordering of Priests']. Declaration on Confession.

'(5) The only form of words provided for us in the Book of Common Prayer for applying this absolving power to individual souls, runs thus: "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen" ['The Order for the Visitation of the Sick'].

'Upon this we remark, first, that in these words forgiveness of sins is ascribed to him who, as God, forgives sins, our Lord Jesus Christ; yet that the priest, acting by a delegated authority and as an instrument, does through these words convey the absolving grace; and secondly, that the absolution from *sins* cannot be understood to be the removal of any censures of the Church, because (*a*) the sins from which the penitent is absolved are presupposed to be sins known previously to himself and God only: (*b*) the words of the Latin form relating to those censures are omitted in our English form, and (*c*) the release from excommunication is in Art. xxxiii. reserved to "a judge that hath authority thereunto."

'(6) This provision, moreover, shows that the Church of England when speaking of "the benefit of absolution," and empowering her Priests to absolve, means them to use a definite form of absolution, and did not merely

Declaration on Confession.

contemplate a general reference to the promises of the Gospel.

'(7) In the Service for The Visitation of the Sick, the Church of England orders that the sick man shall even "*be moved* to make a special confession of his sins, if he feel his conscience troubled with any weighty matter." When the Church requires that the sick man should, in such case, be moved to make a special confession of his sins, we cannot suppose her thereby to rule that her members are bound to defer to a death-bed (which they may never see) what they know to be good for their souls. We observe that the words, "be moved to," were added in 1662, and that therefore at the last revision of the Book of Common Prayer the Church of England affirmed the duty of exhorting to Confession in certain cases even more strongly than at the date of the Reformation.

'(8) The Church of England also, holding it "requisite that no man should come to the Holy Communion, but with a sure trust in God's mercy, and with a quiet conscience," commands the minister to bid "any" one who "cannot quiet his own conscience herein," to come to him, or "to some other discreet minister of God's Word and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with," and therefore as distinct from, "ghostly counsel and advice" [Exhortation in the Holy Communion Service], and since she directs that this invitation should be repeated in giving warning of Holy Communion, and Holy Communion is constantly offered to all, as the most precious of the means of grace, it follows that the use of Confession may be, at least in some cases, of not unfrequent occurrence.

'(9) We believe that the Church left it to the consciences of individuals, according to their sense of their needs, to decide whether they would confess or not, as expressed in that charitable exhortation in the first English Prayer Book, "requiring such as shall be satisfied with a general confession, not to be offended with them

that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also, which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church: but in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's word to the same." And although this passage was omitted in the second Prayer Book, yet that its principle was not repudiated, may be gathered from the Act for the Uniformity of Service (1552), which, while authorizing the second Prayer Book, asserts the former book to be "agreeable to the Word of God, and the primitive Church." Declaration on Confession.

'(10) We would further observe, that the Church of England has nowhere limited the occasions upon which her priests should exercise the office which she commits to them at their ordination; that to command her priests in two of her Offices to hear confessions, if made, cannot be construed negatively into a command not to receive confessions on any other occasions. But, in fact, since the Christian ought to live in continual preparation for Holy Communion and for death, the two occasions specified do practically comprise the whole of his adult life. It is notorious that a long succession of divines of great repute in the Church of England, from the very time when the English Prayer Book was framed, speak highly of Confession, without limiting the occasions upon which, or the frequency with which, it should be used; and the 113th Canon, framed in the Convocation of 1603, recognized Confession as a then existing practice, in that it decreed under the severest penalties, that "if any man confess his secret and hidden sins to the minister, the said minister do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy, except they be such crimes, as by

Declaration on Confession.

the laws of this realm, his own life may be called into question for concealing the same."

'(11) While then we hold that no priest is justified in requiring private confession as a condition of receiving Holy Communion, we also hold that all who, under the circumstances above stated, claim the privilege of private confession, are entitled to it, and that the Clergy are directed under certain circumstances to "move" persons to such confession. In insisting on this, as the plain meaning of the authorized language of the Church of England, we believe ourselves to be discharging our duty as her faithful ministers.'

Ashwell, A. R., Canon of Chichester.
Baker, Henry W., Vicar of Monkland.
Bartholomew, C. C., Vicar of Cornwood, and Rural Dean of Plympton.
Benson, R. M., Incumbent of Cowley St. John, Oxford.
Butler, William J., Vicar of Wantage, and Rural Dean.
Carter, T. T., Rector of Clewer.
Chambers, J. C., Vicar of St. Mary's, Soho.
Churton, Edw., Rector of Crayke, and Archdeacon of Cleveland.
Denison, George A., Vicar of East Brent, and Archdeacon of Taunton.
Galton, J. L., Rector of St. Sidwell's, Exeter.
Gilbertson, Lewis, Rector of Bramston.
Grey, Francis R., Rector of Morpeth.
Grueber, C. L., Vicar of St. James's, Hambridge.
Keble, Thos., jun., Vicar of Bisley.
King, Edward, D.D., Canon of Christ Church, Oxford.
Liddell, Robert, Incumbent of St. Paul's, Knightsbridge.
Liddon, H. P., D.D., Canon of St. Paul's, London.
MacColl, M., Rector of St. Botolph's, Billingsgate.
Mackonochie, A. H., Perpetual Curate of St. Alban's, Holborn.
Mayow, M. W., Rector of Southam, and Rural Dean.
Medd, P. G., Senior Fellow of University College, Oxford.
Murray, F. H., Rector of Chiselhurst.
Pusey, E. B., D.D., Canon of Christ Church, Oxford.
Randall, R. W., Incumbent of All Saints', Clifton.
Sharp, John, Vicar of Horbury.
Skinner, James, Vicar of Newlands, Great Malvern.
White, G. C., Vicar of St. Barnabas', Pimlico.
Williams, G., Vicar of Ringwood.
Wilson, R. F., Vicar of Rownhams, Southampton.

* Declaration on the Inspiration of Holy Scripture

A.D. 1890

'The undersigned, deeply sympathizing with the distress and disturbance of mind which have been widely felt among Church people generally, and in particular by many theological students, in consequence of the unsettling effect of recent discussions on matters connected with the criticism of the Bible, have ventured to put forth the following theses, under the conviction that they express truths which form an essential part of the Church's belief, and in the hope that when published they may tend to clear the issue, and be found to indicate with sufficient plainness the attitude which Churchmen may adopt in the present controversy. Declaration on Inspiration.

'I. By inspiration is meant a special action of the Holy Ghost, varying in character and in degree of intensity, upon those writers from whom the Church has received the books included in the Canon of Scripture, by which those books were directed to certain Divine purposes, and protected from all defects injurious to those purposes.

'II. The main purpose of Holy Scripture is generally to reveal truths concerning God and man, and in particular to bear witness to our Lord Jesus Christ. It fulfils this latter purpose, as in other ways so specially, by being the record (1) of the preparation for Christ's Incarnation by the selection and supernatural training of a chosen people; (2) of his manifestation when "the Word dwelt among us"; (3) of the results of that manifestation, viz. the coming and presence of his Holy Spirit, the revelation of his mind in Christian doctrine, the building up of his Church on the foundation laid by and in Him, the

Declaration on Inspiration.

communication of the fruits of his redemptive work, and the promise of his appearing and his kingdom.

'III. The several books of the Old Testament were delivered to the faithful of the old Covenant, to whom God had revealed himself through the oral teaching of his messengers and prophets; and were retained as "Holy Scriptures," "able to make men wise unto salvation through faith which is in Christ Jesus," when the several books which make up the New Testament were successively entrusted to faithful Christians, baptized and instructed in the Church of God, which is "the pillar and ground of the truth." The way in which Holy Scripture has been sometimes isolated, by the attempt to use it as the sole ground of faith, and without the precedent condition of belief in Christ and fellowship with his Church, has been the cause of much misconception and confusion.

'IV. The frequent reference made by our Lord to the Old Testament in support of his own claims, or in illustration of his teaching, is decisive in favour of its inspiration in the sense defined above.

'V. It is certain that all the words of our Lord were always the most perfect words for his purpose, and that the forms in which they have been recorded for us are those which are best adapted to the needs of the Church.

'VI. Since the Human Mind of our Lord was inseparably united to the Eternal Word, and was perfectly illuminated by the Holy Spirit in the discharge of his office as Teacher, He could not be deceived, nor be the source of deception, nor intend to teach, even incidentally, for fact what was not fact.

'VII. The Divine revelation set forth in the Bible is progressive, and issues in the final manifestation in the New Testament of God's truth and will. The Bible taken as a whole possesses conclusive authority in matters pertaining to faith and morals.

'VIII. The Church has never authoritatively formulated what she has received to hold concerning the scope and limits of the Inspiration of Holy Scripture; and it may even be said that there has not been a complete unanimity of view among her accredited teachers in regard to some points connected with that scope and those limits; but the undersigned believe that at least so much as these theses express has been held "everywhere, always, and by all."' Declaration on Inspiration.

George Body, M.A., D.D., Canon-residentiary of Durham.
H. R. Bramley, M.A., Fellow of Magdalen College, Oxford, Prebendary of Lincoln, and Examining Chaplain to the Bishop of Lincoln.
William Bright, D.D., Canon of Christ Church, and Regius Professor of Ecclesiastical History.
T. T. Carter, M.A., Hon. Canon of Christ Church, and Warden of the House of Mercy, Clewer.
W. M. G. Ducat, M.A., Principal of Cuddesdon, and Rural Dean.
C. W. Furse, M.A., Canon of Westminster.
David Greig, M.A., Rector of Cottenham.
Charles Edward Hammond, M.A., Vicar of Menheniot, and Rural Dean, Hon. Canon of Truro.
W. H. Hutchings, M.A., Rector of Kirby Misperton, and Rural Dean.
J. O. Johnston, M.A., Theological Lecturer of Merton College, Examining Chaplain to the Bishop of Oxford, and Vicar of All Saints', Oxford.
E. C. Lowe, D.D., Provost of St. Nicholas College, and Canon of Ely.
P. G. Medd, M.A., Rector of North Cerney, and Examining Chaplain to the Bishop of St. Alban's.
W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's, and Examining Chaplain to the Bishop of Ely.
F. W. Puller, M.A., of the Society of St. John the Evangelist, Cowley.
B. W. Randolph, M.A., Principal of Ely Theological College, Hon. Canon of Ely, and Examining Chaplain to the Bishop of Ely.
Darwell Stone, M.A., Principal of Dorchester Missionary College.
R. J. Wilson, D.D., Warden of Keble College, and Hon. Fellow of Merton College.
A. J. Worlledge, M.A., Canon-residentiary and Chancellor of Truro Cathedral, Proctor for the Chapter, and Examining Chaplain to the Bishop of Truro.

* Memorandum agreed upon at a Meeting of Clergy held in London, May 2, 1898

Memorandum etc.

'In view of the grave anxiety occasioned by certain developments of worship in the Church of England, we desire to draw the attention of our brethren to the following statement.

'There are certain principles, adherence to which, as we think, will alone enable us to maintain what has been gained in the late revival of religion, and to secure healthy conditions of future progress. The chief difficulties with which we have had to contend hitherto have been in securing those Catholic privileges which, while they obviously and certainly belonged to us, had been overlaid and forgotten in past years of apathy and neglect. In the recovery of these we gratefully acknowledge the part which individual action has played, where men have had the courage to act and to suffer in order to secure their undoubted rights as churchmen. We recognize that such action arose chiefly from a desire to be united with other parts of the Church in witness to Catholic doctrine, but it was limited to the securing of what seemed fairly within the bounds of the authoritative sanctions and traditions of the English Church. On the other hand, our chief difficulties at the present time arise out of a return to certain practices which were explicitly or by implication abolished at the Reformation, or out of a resort to certain foreign developments which never had any footing in the English Church.

'I. This being so, we wish in the first place, without expressing an opinion as to the desirableness or the contrary of all or any such revivals and adaptations, to declare that in our view developments of this kind cannot be rightly introduced except by, or under the sanction of, authority. And in saying this we are only asserting the fundamental truth, that subjection to authority is a first principle of Catholicism.

'II. We wish therefore in the second place to set forth what we hold to be the authority by which we are bound in respect of rites and ceremonies which are lawfully variable, and the organs through which that authority finds expression. Memorandum etc.

'1. The immediate authority with which, as English churchmen, we have to do is that of the English Church, not that of the Roman or the Gallican or any other Church. However warm may be our interest in those Churches, as individual English Catholics we no more look, or ought to look, to the authority of the Roman or of the Gallican Church, than an Italian or a French Catholic looks, or ought to look, to the authority of the English Church.

'2. It follows that nothing can have valid ecclesiastical authority for English churchmen which the English Church has never received or authorized.

'3. It follows also that, while confessedly the Church of England is bound in respect of doctrine by continuous Catholic consent and Œcumenic decrees, no variable rite or ceremony can have valid authority for English churchmen which the English Church has definitely repudiated, whether explicitly or by implication, even though it may at one time have had the authority of that Church.

'4. Nor can it be claimed that disciplinary rules or usages, merely because they have for a time obtained in other parts of the Church, or in all the Churches of the West, or even throughout the whole Church, have thereby acquired for themselves the authority of the Catholic Church in such a sense that a national Church cannot set them aside for her own members.

'5. Authority expresses itself, in the English Church as elsewhere, through the bishops, jointly and severally. *Jointly*, the English bishops speak with the authority of the Church when, after concordant legislation by the Convocations of the two provinces,[1] a canon or other

[1] We have thought it needless to refer to the case of a single province promulgating an enactment, since in England at the present time the case does not occur.

Memorandum etc.

synodical act is promulgated. Also by the custom of the Church of England all synodical legislation requires the previous consent of the clergy through their representatives in the Lower Houses of the Convocations. *Severally*, the English bishops speak with the authority of the Church when, within the limits of the system of law and custom received by the Church of England, in the exercise of their pastoral charge they give instructions, directions and permissions to any or all of those under their jurisdiction.

'III. Whereas doubts have been raised as to what is precisely meant by the words of the Declaration of Assent made by every priest before entering on his ministry, viz. "I assent to . . . the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons . . . and in Public Prayer, and Administration of the Sacraments I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority": we desire to say that we hold that by the acceptance of the terms of this Declaration—

'1. We pledge ourselves to the use of the rites and ceremonies prescribed in the Book of Common Prayer as opposed to the omission of them.

'2. We pledge ourselves to the use of them as the positive and sufficient rule and order of the ministrations of the Church for which they are provided, as opposed to modifications of them, whether by change, addition, or omission, except in so far as such modifications may be enjoined or allowed by lawful authority.

'3. We are not debarred from using any prayers that we may desire to use for our own edification, provided that they be inaudible and be confined within the limits of the necessary and customary pauses in the rite.

'In so interpreting the obligation we have accepted, we are only acknowledging that we stand in the same position as the clergy in other parts of the Catholic Church; since nowhere, so far as we are aware, is it allowed to the clergy to depart from the formularies of worship imposed by authority.

'In fact, in virtue of provisions made by authority or of sanctioned custom, the English clergy already enjoy considerable liberty. We refer to the customary freedom in respect of Anthems and Hymns, and to the provisions embodied in the Act of 1872 for the Amendment of the Act of Uniformity. But with regard to the last, it may be pointed out that the liberty therein allowed is much more strictly limited than is perhaps commonly supposed, and affords no justification for the promiscuous introduction of obsolete or novel usages on the part of individuals.[1] We express no opinion as to the formal spiritual validity of this Act; we only refer to it as conceding a liberty which no one will seriously challenge. Memorandum etc.

'And over and above the specific liberties which are secured by legislation, there is the right of the bishop under the limitations which the collective action of the episcopate and statute law have imposed upon him, to sanction additional services for use within his jurisdiction.

'We do not hold that the Ornaments Rubric, in enjoining "that such Ornaments of the Church, and of the

[1] (1.) Modifications are permitted only in the Orders of Morning and Evening Prayer, and these only in accordance with prescribed rules.

(2.) These modifications are not allowed to be made on Sundays and the greater Holy days, except in a second additional recitation of the service.

(3.) The additional services, allowed with the approval of the Ordinary in accordance with the provisions embodied in the Act, may not include 'any portion of the Order for the Administration of the Lord's Supper or Holy Communion or anything, except anthems or hymns, which does not form part of the Holy Scriptures or the Book of Common Prayer.'

In other words, these provisions, while allowing of considerable freedom in the treatment of the Divine Service on week-days and in the use of additional services, at the same time exclude any freedom in the treatment of other services, and in particular exclude any modification of the Order for the Administration of the Holy Communion; and while confirming the customary freedom in respect of the use of anthems and hymns, at the same time do not allow of their use as interruptions of the order of the Book of Common Prayer, but only at points where the structure of that order admits of them—a limitation fully expounded, in relation to a particular hymn, in the Archbishop of Canterbury's judgment in the case of the Bishop of Lincoln.

It may be worth while to remark, that possible abuses in respect of the contents of hymns and anthems cannot be considered from the point of view of ritual, but only from that of doctrine.

Memorandum etc.

Ministers thereof at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England* by the authority of Parliament, in the second year of the reign of King Edward VI.," thereby allows all the ornaments in use before the publication of the Prayer Book of 1549 to be employed for all the purposes for which they were formerly in use, so as in effect to reinstate all the ceremonies then observed. This does not seem to us to be an equitable or reasonable interpretation of the rubric. The Preface to the Book of Common Prayer definitely speaks of some "ceremonies" as "abolished." Without desiring to put too narrow a construction upon it, we hold that the rubric directs that the ornaments required for the due execution of the rites contained in the Book of Common Prayer shall be those which were used for the like purposes at the date assigned.

§

'In making the above statement, our aim is not to dictate to our brethren or to dissociate ourselves from any of them, but only to lay down the principles on which we ourselves feel bound to act, and to affirm our conviction that it is only by the strict recognition of such principles that we can hold what we have, or reach forward to what God may have in store for us.'

James Baden-Powell, Precentor of St. Paul's, Knightsbridge.
Charles Bodington, Canon of Lichfield.
George Body, Canon of Durham.
F. E. Brightman, Pusey Librarian.
Arthur Brinckman, Chaplain of St. Saviour's Hospital, Osnaburgh Street.
R. Rhodes Bristow, Rector of St. Olave's, and Canon Missioner of St. Saviour's, Southwark.
C. E. Brooke, Vicar of St. John the Divine, Kennington.
W. F. Cobb, Assistant Secretary of the English Church Union.
V. S. S. Coles, Principal of the Pusey House.
W. E. Collins, Professor of Ecclesiastical History at King's College.
Hugh P. Currie, Principal of the Theological College, Wells.
Thomas B. Dover, Vicar of Malden.
Charles Gore, Canon of Westminster.

Memorandum etc.

Robert Gregory, Dean of St. Paul's.
Alfred Gurney, Vicar of St. Barnabas', Pimlico.
W. B. Hankey, Curate-in-Charge of St. Mary's, Graham Street.
Henry Scott Holland, Canon of St. Paul's.
Arthur T. Ingram, Rector of St. Margaret's, Lothbury.
J. O. Johnston, Principal of Cuddesdon Theological College.
T. A. Lacey, Vicar of Madingley.
Robert Linklater, Vicar of Stroud Green.
H. Mortimer Luckock, Dean of Lichfield.
W. C. E. Newbolt, Canon of St. Paul's.
Montague H. Noel, Vicar of St. Barnabas', Oxford.
C. H. V. Pixell, Vicar of St. Faith's, Stoke Newington.
F. W. Puller, of the Society of St. John the Evangelist, Cowley.
R. W. Randall, Dean of Chichester.
B. W. Randolph, Principal of the Theological College, Ely.
R. E. Sanderson, Canon of Chichester.
John Storrs, Vicar of St. Peter's, Eaton Square.
A. Hanbury Tracy, Vicar of Frome-Selwood.
Charles F. G. Turner, Rector of Coveney.
H. Montagu Villiers, Vicar of St. Paul's, Knightsbridge.
W. Allen Whitworth, Vicar of All Saints', Margaret Street.

* Declaration on Ritual and Ceremonial,

presented to the Archbishops of Canterbury and York, in Lambeth Palace, on July 11, 1903

Declaration on Ritual and Ceremonial.

'We the undersigned Clergy of the English Church, desiring to maintain the Faith, promote the peace of the Church, strengthen the hands of the Bishops in securing obedience to the Church's laws, and to reassure the minds of those of the faithful laity who may be disquieted by present difficulties, declare our own acceptance of the following statements, and respectfully submit them to the Archbishops and Bishops of the English Church, believing that their general recognition would promote the objects we have in view :—

'1. We affirm our sense of the sacred obligation imposed by the declaration made by the Clergy under

Declaration on Ritual and Ceremonial.

Canon XXXVI.,[1] not to alter the services in the Prayer Book by unsanctioned omissions, or by any additions which hinder the service or which suggest its insufficiency; nor to introduce other services or prayers without the authority of the Bishop.

'2. We declare our belief that the Ornaments Rubric retains the ceremonial system which was lawful under the First Prayer Book of Edward VI., and that for the peace of the Church this ought to be frankly recognized as a lawful inheritance in the English Church, while at the same time the lesser ceremonial usage which has so widely prevailed ought, as resting on custom, to be equally recognized.

'3. We desire to express our belief that the future welfare of the English Church largely depends, under God, on the complete restoration of the synodical action of the Church. We should therefore welcome any measures for promoting this end which may be taken constitutionally, safeguarding the duties and rights of Clergy and Laity alike. Pending such measures, and as a step towards the recovery of discipline, we submit that on matters which may arise requiring to be dealt with, and on which it is not possible at the present time to get the judgment of the Church as a whole, the admonitions and requests of the Bishops, acting in formal consultation with their Clergy, should be obeyed.

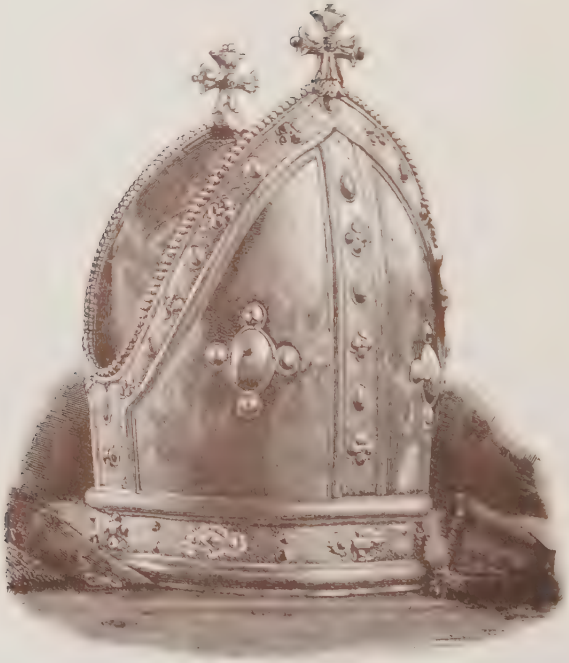
'4. Although we admit the reasonable anxiety of Churchmen at the present time, we protest against the work of the Church as a whole being judged by the conduct of a few, whether they be those who without authority introduce foreign usages; or those who deliberately fall short of the plain directions of the Prayer Book; or those who cause still graver anxiety by minimizing or even denying fundamental doctrines of the Creed.'

Signed by Four Thousand Clergy.

[1] 'I assent to . . . the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons, . . . and in Public Prayer, and Administration of the Sacraments I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority.'

Miscellaneous

PLATE XI] [*To face page* 335



Hier. III]

Miscellaneous

Puritanical Charges against the Caroline Prelates and Clergy

A.D. 1641

'Their [the "Prelatical Clergy"] endeavours have been, as we conceive, to draw the people from immediate regard to, or dependence on, God and his will and word, unto more, or more immediate and that necessary regard to and dependence on themselves and their power, dictates or actions, in matters of religion . . . more particularly endeavouring the same in matters of Belief, Practice, or Hope. 1. In matters of Belief or knowledge, whereby the people may be more easily ruled and swayed by them in all things. Their endeavours have been (as we conceive) to keep the people in ignorance of Divine things, (more than serves for a foundation of their affected sway,) and to hinder the free and full knowledge of God, and the means thereof. To which purpose, and for their own case in example, makes their—1. Teaching or insinuating that much knowledge or preaching is not needful, but rather distracting or dangerous. 2. The restraining the use of Catechism to the bare words of the common Catechism without any exposition. 3. Opposing, discountenancing, and suppressing the diligent preaching and hearing of God's word. By—1. Prohibiting afternoon sermons on the Lord's-day. 2. Suppressing lectures, and, where idle and unpreaching ministers are, denying to let others preach, though the people would procure one (and that) at their own charge. 3. Punishing good people for going to hear sermons at neighbour churches when none at their own; and for meeting to repeat sermons on the Lord's-day. 4. Hindering also the full audience of sermons,

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and withdrawing the opinion of the use of churches for auditories, by pulling down lofts in great congregations. 5. Restraining pious and orthodox books from printing and publishing; such books formerly licensed from reprinting (or blotting out and adding what they pleased), but allowing lascivious and idle books freely to be printed and published, which may withdraw people from diviner studies. 6. Discountenancing or disparaging canonical Scripture, countenancing and giving Divine authority to apocryphal with other human books, and to traditions. 7. Teaching and insinuating the necessity and sufficiency of implicit faith in the doctrine of the Church whereof they appropriate the name. . . .

'II. In matters of Practice, especially of Divine worship. Their endeavours, we conceive, have been to take off men's hearts from the spiritual fervency and purity of worship (viz. the immediate direction of it to God), and to stay them and make them rest in outward actions, forms, and things (such as must depend on the prelates or priests, and come through their hands), or at least to make them worship God (idolatrously) only in and through such things; and to draw them from God's prescript (for the form of worship) to their own inventions, and (for the matter of obedience) to their own rules and commands. To which purpose tend, Their—1. requiring, using, and observing in Divine worship, such specious habits, ceremonies, and formalities (in the outward state and majesty whereof the sense and fancy might be amused, and the minds of the people detained from the rational part of the work) and confounding all with noise, especially in the cathedral service, which they make exemplary to all other churches. 2. Secondly, disgracing zeal and fervency of worship under scandalous names, as enthusiasm or madness: Purity in it, or the immediate direction to God, under the like ill names, as slovenliness, unmannerliness, presumption, etc.; and commending the contrary, under specious titles of discretion, order, decency,

etc. 3. Thirdly, resolving all Divine worships into set forms as having peculiar spiritual efficacy, though of only human invention and proposal, viz. of words, even the preacher's prayer before sermon : of gestures (standing at one part, as *Gloria Patri*, and the Gospel, other gestures at other parts, bowing at the Name of Jesus, etc.), and into Divine reverence to supposed holy places, and other outward things dependent on the prelacy and priesthood. For which—4. Fourthly, attributing special holiness to places and things by their appointment and consecrations ; as if without their consecration all things were unclean, nothing fit for holy uses : and being consecrated they may never admit of common uses, though lawful, publick, necessary, and inoffensive ; or, if by such polluted, they must be re-consecrated ere used. 5. Fifthly, attributing distinct degrees of holiness to several things by special consecrations, viz. 1. To persons in several orders : the Priest holier than the Deacon, the Bishop than the Priest, etc., unto his Holiness, where only, we conceive, their comparison would rest superlative. 2. To places ; viz. to churchyards one degree, to churches more, and of churches, the Mothers or Cathedrals holier than others, the Metropolitans yet more holy : and in each church the navis or body holy, the chancel more, the place of the altar with the altar, holiest of all. And to that purpose—6. Sixthly, preferring the Communion-table to the east end of the chancel, turning it to the posture and name of an altar, advancing it with new steps to it, railing it in with single or double rails, placing a canopy over it, tapers by it, crucifixes or other superstitious images upon, over, or about it, approximating peculiar parts of service to it. In all which things, as we conceive, a power is assumed as if they could confine God to special presence or exhibition thereof where they please ; or impart spiritual virtue to outward things as they please. 7. Drawing worship or reverence to external things aforesaid, according to such supposed holiness (at least) to be directed immediately towards the same, as especially in bowing or praying

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towards the east, bowing to the altar upon approaches, in coming and kneeling to the rail for the Sacrament, whereto they force the people by denying the Sacrament to such as will not, and further punishing them for the neglect: for or by such things they subinduce the opinion of the corporal Presence there. All such things they have pressed by doctrine, example, and discipline, as most necessary. 8. Discountenancing the religious observation of the Lord's-day, in obedience to God; denying the morality of the fourth Commandment to leave no other ground for keeping a Sabbath than the Church's (*i. e.* their own) appointment; and enforcing the observation of their holydays and festivals, equal with, or above, the Lord's-day, (by punishing people for working thereon, though poor, or in harvest,) and requiring the observance of other times for fasting, as being of peculiar holiness. 9. Commanding or commending sports to the younger people, apt to make them lascivious, especially on the Lord's-day, whereby they may be taken off from religious exercises by vain and sensual delights: whence the great profanation of that day, especially at wakes, by them so much commended. 10. Teaching, venting, or insinuating the necessity and sufficiency of blind obedience, either in terms, or under the names of conformity and obedience to authority, especially of the Church (*i. e.* their own authority), as binding the conscience or inner man. . . .

'III. In matters of Hope: teaching or insinuating the necessity—1. Of the outward work of Sacraments to salvation, and their conferring grace thereby, occasioning a superstitious esteem of the outward work, and resting therein, and great dishonour to the Sacraments by private administrations. 2. Of Confession of sins unto, and Absolution therefrom, by the priest. 3. Of his intercession and prayers for them, as of a mediator. 4. Of Absolution from Excommunication after death. Finally, in all things (not to enumerate more particulars), drawing near to the Romish fabrick of religion, for doctrine,

worship, discipline, and orders; it being, indeed, originally (by men of their own minds) perfectly fitted to all their aforesaid purposes by the gradual corruption of, and additions to, the Christian religion [so far] as its foundations would admit; yea, by razing and defacing, or hiding some fundamentals of it, which they could not bring in square with their Babylonish machinations, and inclining to reunion with that Church as the accomplishment and establishment of their said ends. To that purpose—1. Retain, reviving and giving reverence to popish names, as priest, altar, etc.: things, as vestures, church instruments, crosses or crucifixes, images in churches, etc.: gestures and forms of worship, as the aforementioned and others: forms of discipline, as in their ordinations, consecrations, unctions, court proceedings, and censures. 2. Venting, publishing, and defending doctrines or tenets (general ones) in favour of it; as that the Church of Rome is a true Church, never erred in fundamentals, salvation ordinarily to be obtained in it, the Pope not Anti-Christ, etc.: and particular doctrines, concurring with it or leading to it; in sermons, discourses, acts, and books which have filled and freely passed the press, while those that opposed the same have been stopped and repressed. 3. Suffering, favouring, and patronizing popish recusants, priests, and jesuits, their actions and books.'—*A Schedule annexed to a Petition presented to the Parliament from the County of Nottingham, complaining of Grievances under the Ecclesiastical Government by Archbishops, Bishops, etc.*, p. 8, and pp. 10–15. 4to. 1641.

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c. 1643

'Having driven the good shepherds from the pastoral charge of their own flocks, and placed such hirelings as were loose in soul as the other strict, it is their [the prelates'] next diligence to prepare the sheep, to adapt people to receive without inquiry doctrines for authentick upon the credit of their priest. To this purpose, first, they indulge the vulgar in all ways of licentiousness,

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sports, may-games, bear-baitings, yea, and those upon the Lord's-day. . . . This to incense the people against the severe discipline of the puritans, or to rock them so in a carnal way of liberty as not to awake and check at the design of thraldom, as better savouring of leeks and onions with sloth and security, than the desert way to the land of Canaan: then to wean men from scrutiny into Scripture, they preach ignorance to be the mother of devotion, the super-excellency of submission to the priest from whose lips we are to suck knowledge, bibles with comments are exploded, lectures silenced, to go to a sermon at the next church was heinous as a conventicle, though none were at their own, or perhaps worse than none; one hour, and just so much, must be galloped over in a forenoon homily by their sworn chaplain, who in the afternoon would hackney over a few formal collects, and then recreate his dull parish about a May-pole. Like the old pagans, they sumptuously adorn the churches, [using] rich copes, holy vestments, exquisite images, ravishing music: the *sanctum sanctorum* is bedressed with such wondrous ornaments, and applied to with so exact ceremony, as if God were corporally and only present upon the altar, and had confined his almightiness and all his attributes to a chalice, to be communicated by their priest at will, whose sanctity is permitted to tread the holy ground within the rails, while the contemned laity gaze without and adore. [They have] altar, priest, sacrifice, in emulation of the pomp of Aaron, as if we were still under the veil, which, *secundum quid*, was true, for it was to abuse and besot the blind parishioner to believe that there was some high mystery in the mere form of that stately worship, in the solemnity of that sensual service, upon which ravishments he might contentedly employ his outward sense, and there acquiesce and rest for his salvation, without trouble of more scrutiny into the ways of heaven.'

The Second Part of the Interest of England considered, as it relates to the Government of the Church, pp. 11–13. 4to. 1645.

* Opinions of Dr. Pusey and other Anglican Theologians on certain modern Roman Practices

Anglican Divines on Roman Practices.

CHRIST CHURCH, OXFORD,
June 13, 1882.

MY DEAR ——,[1]

I think that the attending Roman Services in England is quite unjustifiable, that the substituting an image of the B. Virgin for the Crucifix is profane.

There is absolutely no authority in the early Church for reservation except for the sick, nor for placing the Blessed Sacrament in a monstrance or censing, still less of blessing the people with It. This last seems to me a most unjustifiable use of the Presence which He vouchsafes us. He gave it for one end. He has never authorized us to use His gracious Presence for another. No one has told us that He does bless us so.

It is this imitation of modern practices in the Roman Communion which repels people from us. It was a panic from things much less than this, which brought upon us the P.W.R. Act. That panic still exists.

I agree with you entirely that our Blessed Lord instituted the Sacrament to give us His Body and Blood, and that we might plead the memorial of His sacrifice, that adoration is a natural result of that Presence, but not the object of the institution, and that reservation for the purpose of adoration is not according to primitive usage which we profess to follow.

E. B. PUSEY.

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[1] This and the following letters were addressed to the Rev. C. N. Gray, Vicar of Helmsley, by whose permission they are here printed.—ED. 1904.

Anglican Divines on Roman Practices.

CHRIST CHURCH, OXFORD,
June 11, 1882.

MY DEAR ——,

The first case you mention is surely one of simple unfaithfulness. If a person is encouraged to frequent Roman Services in this country and also to communicate in our churches, he or she is encouraged to commit schismatical acts, and moreover to adopt a practice, which in natural consequence will lead to the adoption of Roman faith and worship 'pure and simple.'

2. The observance of the 'Month of Mary' is intensely Roman. I cannot conceive how any one calling himself an English Churchman, let alone an English priest, can adopt it, or acquiesce in it, or have any part in it whatsoever. Have such people never reflected on the practical upshot of *Marianism?*

3. The Reservation of the Blessed Sacrament for the sick is not permitted by our rubrics, although there may be cases in which the breach of the rubric in the Communion office might be well condoned. Still less is reservation for purposes of adoration simply, and with the additional rite of Benediction. This is purely Roman.

I quite agree with your distinction between the direct and the quasi accidental or inferential purposes of the institution. I adopt altogether as my own your words as to the wrongfulness 'of reservation for adoration simply,' or 'of use as a means of Benediction' among ourselves.

4. There can be no authority in our Church for the observance of Corpus Christi day as a public festival. To advertise the 'feast of Corpus Christi' for public observance appears to me quite undutiful. The case of a Dedication Festival is different. Bishops usually sanction proper psalms and lessons for such days, and they are, one may say, Scriptural in their origin. But if one may publicly observe the Feast of Corpus Christi as such, why not the Assumption as such, so far as authority for doing so is concerned?

W. BRIGHT.

CHRIST CHURCH,
June 15, 1882.

Anglican Divines on Roman Practices.

MY DEAR ——,

1. It is impossible to attend Roman Catholic services in England without acknowledging a jurisdiction which can only have any right to exist if that of our own bishops is a mere state-creation. Sooner or later the logic of these matters works itself out, and what is begun as a matter of taste ends as we have seen again and again.

2. Certainly the Month of Mary belongs to the most modern and indefensible elements in the Roman Catholic Church. There is nothing like it in the early Church, and some of the more instructed minds in the Roman Catholic Church would be very glad to be without it. I say this from knowledge. . . . Even now it is a popular excrescence upon the system, rather than an integral element of it.

3. As to the 'Benediction Service' which you describe, it is certainly without any sanction from our own Church language or authorities. And no wonder, since it did not exist before the Reformation period, but is of later growth. I agree to your formula that adoration is a necessary accident or accompaniment of the Eucharistic Presence, rather than the object with which that Presence has been bequeathed to the Church. . . . There can be no doubt, in my mind, as Bishop Butler would say about the safe course (from a *moral* point of view) in this matter also.

H. P. LIDDON.

COWLEY S. JOHN,
June 18, 1882.

MY DEAR ——,

I am *very* sorry to hear what you mention. Irreparable harm is done to the cause of truth by such trifling with untruth.

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1. We must treat Roman services in England as schismatical. Of course Rome is a schismatical Branch of the Church everywhere—not merely existing as ourselves and the Greeks, in a state of involuntary separation from the rest of Christendom, but herself the prime cause of all the divisions, and therefore the chief if not the only party that is guilty of schism. Nevertheless, her services are not schismatical within the territory over which her bishops possess ancient jurisdiction, and so we can attend them abroad without participating in what is sinful. Here, in England, her very existence is sinful, and all her services are carried on, not as a sacramental continuation of ancient worship, but a schismatical invasion of a Divinely instituted organization.

The services would not be there, except for the purpose of repudiating the services of the Church to which we belong. They are services which definitely rest upon a principle of anathematizing our own services, and therefore they are more essentially schismatical than the simple prayer-meetings of ordinary dissenters, which are not necessarily unfriendly however formally unjustifiable.

2. I can in some degree understand people being carried away by a false idea of unity so as to join in Roman services, although I regard such attendance as a very grievous sin; but really I cannot put myself in the position of a person wishing to keep the Month of Mary!

It implies a relation of mind towards the mediation of our Lord Jesus Christ quite at variance with anything I can realize. I do not herein allude merely to the awful exaggerations of the cultus of the Blessed Virgin Mary, but to the elimination of the Blessed Virgin Mary as possessing a permanent benedictory power by reason of her maternity in some channel of grace anterior to the sacramental system of the Church, which I may call the 'neck' theory. It is this which is so preposterous.

The neck is between the members and the head, whereas the special and incommunicable blessing of Mary is a blessing of nature preparatory to the dispensation of

grace. The Head comes between us and her. I cannot say that I even like persons reciting the Angelus, because one sees what it has grown to; but that is a very different thing from the Month of Mary, or as the phrase goes, 'being under the mantle of Mary.' Even the Passion is too apt to be so used as to remove the reigning Mediator out of our thoughts; but when we slip through the Incarnation to the contemplation of the Mother as having some special originative function of blessing distinct from (I do not say independent of) her Child—then it seems to me that we get into another religion altogether. Anglican Divines on Roman Practices.

People do not realize the Personal Sovereign care which our Lord Jesus Christ, the God-man, exercises over His Church or the Personal Presence of the Holy Ghost, by Whose ministration He exercises it.

The Pope—Mary—the Reserved Sacrament—are in various ways the substitute for this. Of course great Roman Divines hold the doctrines of the Trinity, and of Christ's mediation dogmatically, but they are involved in an atmosphere of popular devotion which they cannot escape from, and which is at variance with these great truths.

3. So with reference to the third point, 'it is expedient for you that I go away, for if I go not away the Comforter will not come unto you.' I am sure that, however natural it may be to desire to have the reserved Sacrament, the desire for it does, and must, stand in the way of profiting by the presence of the Comforter. Christ is no nearer to us because of that sacramental Presence. He cannot be nearer, for we are one with Him and He with us, and the Throne of God is nearer to us than any monstrance can make it—and His Presence in the Sacrament is supra-local; and therefore Christ does not come nearer to us by that manifestation in space. He is present as our Food, and as our Oblation—but His Personal action is that of a Priest towards God—and it is by His Holy Spirit that He acts towards us. Any action of the Second Person which was not through the Third would be inconsistent with His

Anglican Divines on Roman Practices.

glorification, and therefore of no value to us. The two Persons cannot be collateral agents. This would be inconsistent with their relation in the Eternal Trinity.

I am afraid people do not at all realize the coequal consubstantial personal Godhead of the Holy Ghost. If they did, they would not wish to bring Christ down from above. It is very much like the Israelites thinking that they could take the ark of God into the battlefield. They removed it from the place where it would have been their strength if they were faithful to it.

R. M. Benson.

Varia

1593 and 1781

Varia.

* 1593] 'The parish then employed six boys, and two clerks, who chanted at funerals' (*Christ Church, Farringdon Within*).

1781] '£100 to the Vicar and Churchwardens of Christ Church, London, for a sermon to be preached, and the sacrament to be administered, on Good Friday' (*ditto*). —*Malcolm, Londinium Redivivum*, iii. 337, 342.

1636

* 'No prayer to be used in the pulpit after sermon, but the sermon to be concluded with Glory be to the Father, etc., and so come down from the pulpit.'—*Bp. Wren's Orders and Directions given in the diocese of Norwich*, A.D. 1636. *Cardwell, Doc. Ann.*, ii. 252.

1642

'They offended in taking pipers and singers for assistants at the administration of the Holy Communion,—which are disturbers rather,—which is an innovation in

Durham, begun there when Dr. Cosins was made prebendary of that church; for both in England, and all other reformed Churches, all are commanded to depart which do not communicate.' Varia.

'They took for assistants at the Communion, the whole quiremen and children which communicated not, contrary to the custom and practice of all cathedral churches.'—*A Catalogue of Superstitious Innovations . . . brought into Durham Cathedral*, pp. 10, 28. 4to. 1642.

1646

* 'That the same widowes and every one of them shall receive the Eucharist twice at least in every yeare.'—*Bury Wills and Inventories*, p. 190. *Camden Soc.*

c. 1666

* The Church of St. Edmund, Lombardstreet, 'was burnt down in the great Fire: and rebuilt; standing (which scarce any Church in *England* doth beside) North and South; and the Communion Table placed at the North end of the Church: The irregularity of the ground so necessarily requiring.'—*Stow's Survey*, vol. i. bk. ii. p. 156.

1683

* 'I am informed that his Grace, my lord of Canterbury, hath determined on the setting up a weekly celebration of the Holy Communion, according to the rubrick, in the Church of Canterbury; and that my lord Archbishop of York is likewise doing the same in his Cathedral, and that they are both writing letters to the Bishops within their provinces, to follow their example; a noble work of piety, which will prove to their everlasting honour, and very much facilitate conformity in the land, which hath been very much wounded by the bad example of Cathedrals, who have (for the most part) authorized the breach of law, in omitting the weekly celebration of the Eucharist, which

Varia.

hath not been constantly celebrated on Sundays, in any Cathedrals, but Christ Church, Ely, and Worcester. The revival of this rubric hath been very long the burden of my thoughts, and it hath now rejoyced my soul to understand that wee are now in soe fair a probability for having this good and pious work re-established. . . . I am now . . . using some fresh indeavours to prevaile with Mr. Deane and the prebends of Durham, to rectify this great irregularity in our own Cathedral, and the better to prevaile with them to celebrate the Communion weekly, I am forced to trace out the history of the Eucharist from the very beginning of the Reformation, believing that people will cease their wonder at a weekly celebration, when they are convinced that there was a *Daily celebration* of the Sacrament established in all Cathedrals and Collegiate Churches, in the beginning, and never abolished, but only faln to the ground by the indevotion of the age, and bee ashamed to oppose weekly Sacraments, when the rubrick (if it bee strictly examined) doth, at this very day, suppose daily ones. Vide rubrick after Communion.'[1]—*The Remains of Denis Granville*, i. 178. *Surtees Soc.*, vol. xxxvii.

* 'That there shall bee noe playing in my family at any game on the Vigills and other fasting daies of the Church,

[1] Previously we find, June 18, 1683]—'I went to the Publick Library in Oxford, where I found out the first Common Prayer-book of Edward the 6th, which I had searched for a great while, with great diligence, but could not discover; and there, among many other useful observations, which I pen'd down, I met with what I sought after, namely that there was at that time in Cathedrals, and some other places, a daily celebration of the Communion, whereof I never before had any assurance, tho' I was alwaies apt to believe it was soe, from the rubrick which saith the Collect, Epistle, and Gospel for the Sunday, shall serve all the week after.'—(*Ibid.* p. 172.)

The 'rubrick' referred to above appears to be the direction given in the Prayer-book of 1662 at the conclusion of *The Order how the rest of Holy Scripture is appointed to be read*, which is as follows:—'Note also, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this book otherwise ordered.' A similar direction is found in the Prayer-books of 1549, 1552, 1559, and 1604. As to what Dean Granville means by the words 'after the Communion,' I know not.—Ed. 1904.

nor on Fridaies and Saturdaies (unlesse within the 12 daies Christmasse), but that what time shall be gained from necessary businesse bee better imployed in devotion, reading, good conference or the like.'—*Ibid.* ii. 155. *Surtees Soc.*, vol. xlvii. Varia.

c. 1700

'For the images or pictures of saints, in their former estate here on earth, if they be made with discretion, if they be the representations of such whose saintship no wise man can call in question, if they be designed as their honourable memorials, they who are wise to sobriety do make use of them: and they are permitted in Geneva itself, where remain in the quire of St. Peter the pictures of the twelve Prophets on one side, and on the other those of the twelve Apostles, all in wood; also the pictures of the Virgin and St. Peter in one of the windows. And we give to such pictures that negative honour which they are worthy of; we value them beyond any images beside that of Christ, we help our memories by them, we forbear any signs of contempt towards them. But worship them we do not so much as with external positive signs; for if we uncover the head, we do it not to them, but at them, to the honour of God, who hath made them so great instruments in the Christian Church, and to the subordinate praise of the saints themselves.'—*Archbp. Tennison, Discourse on Idolatry*, p. 296. *Book of Fragments*, p. 207.

1720

* 'At the close of each Prayer or Collect a certain modulation, inflexion or change of voice, such as is accustomed, is both necessary and becoming: becoming, because being placed upon that constant close, *thro' Jesus Christ our Lord*, or the like, it is a proper testimony, that we *rejoice in God our Saviour;* necessary, because it serves as a publick sign or warning to the Choir to join in the approaching *Amen*. For the same reason it is also necessary in chaunting the Versicles and Responses,

Varia.

distributed throughout the Liturgy. This modulation of the voice of the priest has the same use, and is of the same necessity, in our Cathedral worship, as the cadence or other variation of it is, when he only says or reads the Service in our Parochial Churches.'—*Bisse, A Rationale on Cathedral Worship or Choir-Service,* pp. 32, 33. *Lond.* 1721.

1794

* 'In an illustrated Prayer-book in two volumes, of 1794, the priest is depicted delivering the chalice in an alb; he is also wearing it whilst baptizing an infant; whilst in the service of matrimony he wears a long full surplice. In no engraving is he shewn wearing a stole. No hood is worn in any of the illustrations. The engravings are by Bartolozzi, Vandenburg, and Schiaronetti.'—*From a Letter in 'The Church Times,' Dec.* 24, 1903, *from H. R. Powell Powell.*[1]

* 'In reference to the use of the alb, alluded to in your letter (quoted above), it may interest you to know that some thirty years since, when I was a boy, I recollect seeing an ancient alb still in use in a Norfolk church. I was at the time a pupil of a clergyman in the neighbourhood of Holt, Co. Norfolk, and very often accompanied him when he took services for neighbouring clergymen. I am not quite sure of the church, but I fancy it was Melton Constable, though I remember quite well Mr. Dalby (the clergyman) pointing out to me the vestment as an old alb, which, however, he declined to wear, always carrying his own surplice with him instead. It had sleeves and a string to fasten it at the neck, and was of very coarse linen . . . It belonged to the parish, and was worn by the rector himself, though other clergymen objected to its queer shape.'—*Private Letter from F. T. H. to H. R. Powell Powell.*

[1] This and the following extract should have appeared in Part I. of this work. They only became known to me some months after the appearance of Part I.—Ed. 1904.

1843

* 'It is the universal custom in Parish Churches for the Minister to give out the day of the month, and the number of the Psalm, before he proceeds to reading those appointed for the day. This is not the regular system of Choirs; in those places where it is now adopted, it is comparatively modern. There is not the slightest ground for it in the Rubric. How far it may have been suggested by the intonation, or the antiphon which anciently preceded the Psalm, I cannot determine. No very good reason can be given for its adoption. The congregation ought to be aware of the day of the month, just as much as of the weekly collect; and if their daily devotions do not serve to make them familiar with the course of the month, at least their daily business ought. This notice is no help to those who cannot read; it is unnecessary to those who can. But in the Choral performance, it mars the order of the service. In the morning service it interrupts the connection of this part of the service, being interposed between the Venite and the Psalms for the day; and in the evening service, it makes a break between them and the introductory versicles, which are properly to be considered as psalmody. It would be just as reasonable to interpose the words, "Here endeth such or such a Psalm," before the Gloria Patri.'—*Jebb, The Choral Service of the United Church of England and Ireland*, pp. 295, 296. *Lond.* 1843. Varia.

* 'According to the universal, at least very general custom of Europe, the organ is silent during the whole of Passion Week, and in some Cathedrals, during Wednesdays and Fridays in Lent. It were to be wished that this most expressive usage were general in parish Churches. But it is too much the habit to neglect all decent usages which may make a distinction between one season and another, or between common days and festivals. The custom of covering the altar, etc., with black during Lent, and of

Varia.

wearing mourning [1] during that season, common during the latter part of the last [the 18th] century, is now very much disregarded.'—*Ibid.* p. 313.

* 'When the Psalms are read, if the last verse of the Gloria Patri falls to the Clergyman [2] . . .'—*Ibid.* p. 316.

* 'The Sarum Litany is regularly sung at St. Paul's by two minor Canons, and at New College by two Chaplains. But at Lichfield and Exeter an apparently anomalous custom prevails, of assigning it to a Priest or a Lay Vicar, and at Lincoln to two Lay Vicars. This latter custom seems to have been more prevalent formerly than now. In the Cathedral of Lincoln, two Laymen still chant this part of the Litany; at Lichfield and Exeter, a Priest and a Lay Vicar are associated in this duty: a Priest in all instances performing the latter part, which begins at the Lord's Prayer.'—*Ibid.* p. 436.

[1] For the custom of wearing mourning in Lent, observe the practice of Queen Elizabeth, referred to in *Hier. Anglic.*, Part I. p. 249.—Ed. 1904.

[2] See *Hier. Anglic.*, Part II. p. 304, *sub* 1723.—Ed. 1904.

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